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REMARKS ADDRESSED TO MINISTERS.

[THE following paper comes to us from a "Clergyman of Connecticut." It was read, he tells us, to a small circle of his brethren at a stated meeting for their mutual benefit. That it was not designed for publication, will be evident from its tenor. It received some colouring, probably, from local circumstances which were present to the mind of the writer; for it is not applicable, we think, at least to the full extent of the impression it is fitted to make, to the community at large. Some of the topics of remark are peculiar to no "times" or country. They belong to the nature of the gospel and of man, and no "effervescence of change" in civil affairs can essentially affect them. We publish the article with the belief that our clerical brethren, every where, will find in it some things applicable to their own circumstances, and that all who sympathize with them in the "responsibilities, trials, encouragements, and dangers," of their sacred calling, may read it with advantage.]

DEAR BRETHREN,

I PROPOSE to suggest to you a few observations respecting the peculiar responsibilities, trials, encouragements, and dangers, connected with the times in which we live. To every person of reflection, it must be obvious, that in this part of our

country a material change in the habits and feelings of the community has taken place, since the time when the generation of ministers who have preceded us, were engaged in the active duties of their profession. Instead of the calm and peaceful state of ecclesiastical affairs which then existed, we are now in all the effervescence of change. If the foundations of many generations are not destroyed, they are, to say the least, shaken to their centre. We witness a boldness of thought, and of action in many, in relation to the truths and duties of religion, which, though faith assures us it will be overruled for good, seems to our short sight ominous of evil. Not a few, of whom we had hoped better things, evidently hold the ministers and the institutions of Christ in less respect than formerly, and are ready to avail themselves of the permission so fully granted by our laws, to withhold from them all support. Our religious societies are no longer kept in existence by the force of popular opinion. He who would traduce our character, and withdraw from us the means of subsistence, has not now cause to fear, that by so doing, he shall lose the respect, or incur the odium of the public. On the contrary, he not unfrequently thus secures to himself a passport to popularity and influence. Even from those who bear the best affection towards us as Christian ministers, we can hardly expect permission to serve them

in this capacity, and to depend on them for the supply of our wants, any longer than the course which we pursue is consistent with their views and feelings. We are sure that our endeavour to do this beyond the continuance of their kind regards, must be attended with the sacrifice not only of our personal comfort, but of the interests of our societies. So greatly has the state of things changed from what it once was. Formerly our parishes were held together, and closely compacted by the principles, the habits, and the prejudices of those who composed them. Now, so far as human influence is concerned, not only their prosperity, but their very existence, depends in a great measure on the character and influence of their ministers. Hence, whenever a serious misunderstanding arises between a pastor and his flock, the only alternative, in most cases, is, that one or the other must be sacrificed; that whatever to the pastor may be the consequences of separation, he must endure them, or witness the ruin of his charge.

I state not these things, brethren in the way of complaint, but that I may impress on your minds the weight of responsibility, which the state of public opinion now throws on us. And is it indeed so? If we are wanting in any of the essential requisites of our high vocation, do we not only cease to profit those committed to our charge, but also endanger their very existence as a body formed for the most important purpose; do we thus expose them to perish for want of instruction? Well then may we tremble, to think how much is depending on us. In this view of the subject, how vast is our responsibility, and how pressing the demand for the utmost watchfulness over ourselves, and for unwearied diligence and perseverance in our holy calling! The inheritance which has come to us through the efforts, and privations, and prayers, of our fathers, is too rich to be

thrown away and lost by our negligence and folly. You will not deem me an enthusiast when I say, that under God it seems to depend on us, whether, after the excitement of the present times shall have subsided, this inheritance shall go down to posterity with augmented beauty and worth: whether in future days of increased purity and light, the walks of religious instruction which we now occupy, shall be filled by men more holy and more devoted, or shall become a moral desolation. Who of us can be willing, that among these hills and valleys where we labour and pray, and witness the operations of divine grace, the sound of peace on earth and good will to men shall in a little time cease to be heard, and this through our deficiency? We ought to feel that we are responsible not only to our Creator and Judge, and to those who hang on our lips for instruction, but likewise to generations yet to be born; that through what we do, or refrain from doing, the beauty of our Zion may be marred, and breaches made in her, which in many years will not be repaired. Want of wisdom, or neglect of duty in the ministers of Christ, is always productive of evil; but in such times as ours, it is in a very special manner fraught with calamity. If there is now in them any essential defect, there is little, compared with what once existed, to counteract its influence.

Nearly connected with the responsibility, are the trials which in these days attend the Christian ministry. To see that cause which is most dear brought into jeopardy, and those interests with which are connected the glory of God, and the eternal welfare of men, despised and treated with contempt, cannot but inflict the deepest wounds in every bosom. To know that the more kind and faithful are our efforts for the highest good of our fellow-creatures, the more bitter is their opposition to us, and the more determin-

ed their hostility against all the doings of benevolence itself, must fill our minds with most anxious concern. But these things do almost invariably accompany the tokens of success and of divine approbation which attend us. In times when the Most High has smiled on our labours, giving his Spirit for the conversion of sinners, we have witnessed malice and rage, the very bitterness of opposition against the truth, in those who had been accustomed to manifest only indifference respecting it. Often at such seasons, have our efforts for the good of souls been represented as the effect of enthusiasm, or of a mere spirit of proselytism and selfishness, and we have been said to be influenced by any feelings rather than those of love to God, and concern for the good of our fellow-men. Nor have representations of this kind been made, merely by the low and the vulgar, but in many instances, by those who hold the high places in society. Persons of this description we know there are among us, who would gladly destroy our influence, and frustrate our efforts in the service of our divine Master. The same spirit has indeed always existed in the world; but the attitude in which it now appears among us, is somewhat peculiar to our own times. To witness this spirit is not so great a trial from considerations of a personal nature, for the scriptures teach us that it is to be expected in men dead in trespasses and sins, and to be viewed as evidence that we and our services are owned of God; but it is to a high degree painful to behold our fellow-creatures thus dishonouring God and destroying themselves. It is distressing to know that the increased light of these interesting times has on many no other effect than to increase the hardness of their hearts, and to augment their guilt in the sight of heaven. In days of the outpouring of the Spirit,

it, it is deeply afflicting to know that events which give joy to angels, will be cause of eternal pain to some of our hearers.

But not the least of our trials is to behold so many, for the sake of an inconsiderable gratification of their selfishness and love of the world, turning their backs on the worship of God,—merely that they may save a trifling pittance of money, robbing themselves of the means of salvation; literally shutting themselves out from God, and hope, and heaven. The truth is that many do not now enjoy the instructions which might make them wise for eternity, merely because “the Lord hath ordained, that they who preach the gospel, should live of the gospel.” It is out of our power to minister to their spiritual good, because we cannot do it without support. For a considerable time the number of such persons has been increasing. What can be more ungrateful to our feelings, than that we and our services are thus undervalued; that by the very individuals, for whom we would spend and be spent, we are regarded as a burden too heavy to be borne? from this source principally arises the fear with which our minds are distressed, that in this part of our country will be realized, at no very distant day, “a famine of hearing the words of the Lord.” But whether greater or less evils shall hereafter result from this contracted love of the world, we know that it now opposes a formidable hindrance to the success of our ministry. So long as men are under the control of this narrow selfishness, so long as they value their property so much more than their souls, of what avail will be our endeavours to turn them from sin to God? This love of earth, this covetousness which is idolatry, drives them from our instructions and in effect, makes them our enemies. This, which we may regard as one of our severest trials, is in a great

measure peculiar to our own times: it is one of which the fathers who have preceded us had little experience.

Under this head may be mentioned the fact, that the demand made on us for active service greatly abridges our opportunities for study and mental improvement. While literature and science are making rapid advances, we are obliged chiefly to forego the gratification, as well as the more important benefits, which they afford, because we have not time to devote to them. Hence we are exposed to the mortification and disadvantage of having it said of us, that, whatever else we may be, we are no *scholars*. But what can be done? The hours which we would devote to books, are demanded by the more active duties of our calling. While engaged in study, and endeavouring to keep pace with the literary improvement of the times, we hear the complaint from every quarter, that we spend too little time in teaching "from house to house"; and we see cause for the apprehension that others more abundant in labours of this kind, may draw from us the affections of our people. May it not well be a subject of concern to us, that we are thus prevented from making those extensive researches, and acquiring that amount of information, which appear so desirable in men set for the elucidation and defence of Christian doctrine. It must be added too, that in this particular, we are retarded in no small degree by the scantiness of our support. Even the little time we can devote to study, is spent to much less profit, than if we are able to provide more ample means of literary improvement.

But these views of our situation present its darker features; when we contemplate it in another light, it wears a brighter aspect. We should be far from suffering our

minds to sink in despondency. We have much to support and encourage us. Though the enemy is coming in like a flood, the Spirit of the Lord is lifting up a standard against him. Our times are distinguished for the special operations of the Holy Spirit. The gospel which we preach is made "quick and powerful," and "mighty through God to the pulling down of strong holds," in a degree which has not been before experienced for many years. The frequent and powerful revivals of religion, now witnessed, furnish most substantial ground of encouragement. The fact that the Most High does in this signal manner, smile on our efforts, and acknowledge them as the means of effecting his own benevolent designs, may well cheer and support us. He who has the hearts of all men in his hands, is evidently disposed to turn them towards himself and his cause. O brethren, should it not be enough for us to know, that in every place the Lord is on our side? Ought not this to quiet our minds, and to remove those gloomy fears and criminal anxieties, which we are so prone to indulge? Amidst all which is trying for the present and discouraging in prospect, we can see that it is evidently the will of God, that the cause to which we profess attachment should rise, for it is continually rising. May we not hence feel assured, that if we are humble, devoted, and faithful in our calling, our labour shall not be in vain in the Lord? Is it not apparently the design of Providence, to cause it to be seen, that the support of the Christian religion depends not on human wisdom or power, but on its glorious Author? And may we not hope, that when the friends of the Redeemer shall have learned the lesson which the state of the community is now adapted to teach, when they shall have renounced

human confidences, and become duly sensible that "salvation is of the Lord," that then we shall behold greater displays of divine power and glory in the prosperity and enlargement of Zion, than have yet been witnessed? From "the signs of the times" as well as from the promises of God, we feel the assurance of a brighter day. We believe that a greater and a still greater measure of divine influence is to be experienced; that the light of truth is to shine with clearer and clearer lustre, till the full splendour of millennial glory. The evidence which we have that a period is at hand in which the earth shall be filled with the knowledge and the glory of the Lord, and that our labours may hasten its arrival, is sufficient to animate and cheer us under every discouragement. What though we have not opportunity for extensive literary research? For our consolation we may know that it is they "who turn many to righteousness," that shall hereafter shine "as the stars for ever and ever;" that in order to do this, "excellency of speech or of wisdom" is not needful, that, under God, success in winning souls, depends not on human learning or eloquence, but on the simple and faithful exhibition of the truth, as it is in Jesus. How splendid soever mere literary distinction may appear to a worldly mind, faith assures us that it fades and comes to nothing in the grave; that the only way to a distinction truly valuable, is devotedness to God and faithfulness in his service. Let others aspire to the short-lived honours of this world; if our divine Master confers on us the honour of being instruments in preparing lost, guilty creatures, for endless glory, it ought more than to satisfy us; we should regard it as a special token of his favour, as ample cause for gratitude. Though our circumstances are unfavourable for the acquisition of human science, still they afford

a fair opportunity to acquire a knowledge of the things of God. In days when we are required to make the greatest efforts in fulfilling the active duties of our profession, we may make rapid advances in the truths of revelation, for we see those truths constantly exemplified in what passes before our eyes. But we know that soon all other knowledge will fail, and a knowledge of those truths only will be to us of any value.

But there are peculiar dangers connected with the times in which we live, as well as peculiar trials and encouragements. Among these I would hope need not be mentioned a disposition to indulge a time-serving spirit. I trust we have in general learned, that the indulgence of such a spirit will contribute nothing to promote the cause in which we are engaged; that a faithful and conscientious discharge of our duties as ministers of Christ, is the only means by which we can expect to advance the interests of this cause. In one respect I rejoice to see the state of public opinion concerning our office, such as it is. It is, with few exceptions, strongly demanded of us, that we be evangelical, spiritually minded, and devoted to our work. I trust the time has gone by, if the time ever was, when a worldly, indolent, self-indulgent spirit, or a disposition to compromise with a world lying in sin, could be tolerated in the ministers of Christ.

But we are in danger of mental indolence. We are liable to relax from that vigorous and painful exertion of the intellectual powers, which is needful to the most able and efficient discharge of our professional duties. The labour of thinking is that to which we are naturally disinclined: at the same time it is that without which no extensive acquirements of substantial knowledge can ever be made. But the times demand *action*. This is esteemed first, second, and third

among the means of effecting the object of our calling. But while thus urged to action, we are in no small danger of neglecting the habit of reading, and, what is more detrimental, of neglecting the habit of *thinking*. The pressing calls upon our time, which must be met, divert us from study, till we lose the habit of it, and it becomes irksome. This is no small calamity. If the habit of study is not maintained, we shall make no progress in knowledge, human or divine: instead of this we shall gradually decline, and lose the inconsiderable stock with which we entered on our work; and at the age when our minds ought to be in full strength and vigour, thoroughly disciplined and stored with information, we shall be miserable specimens of imbecility and barrenness. This subject assumes a painful interest when we consider that mental exertion is indispensable to the prolonging of mental activity; that neglect of study in early and middle life, will unavoidably occasion the early decline of our faculties, and render us in advanced years a burden to ourselves, and to others. Here beyond all question is, in many instances, the reason why people complain that their minister is *growing old*, and wish to exchange him for a *young man*. It is because his mind has grown torpid by *lying still*.

We are also in danger of pride and self-confidence. We are liable to claim to ourselves the merit of the success which attends our labours. If under our ministry sinners are brought to faith and repentance, we are prone to feel that it is because we have been so able and so faithful; because we have preached so powerfully, and have prayed so much; not considering

that the excellency of the power is of God. While the state of the community is adapted to impress on our minds the need of our utmost exertions, we are in danger of feeling that without these exertions the work of Jehovah cannot go forward, nor his benevolent designs be accomplished. Thus may we proudly put ourselves in the place of the Most High, and usurp the divine prerogative. From this source we are in the greater danger, because this evil propensity operates when we are not conscious of it. Pride is also peculiarly offensive to Him who searches the heart, and who has promised grace to the lowly.

Let these things excite us to exercise the most careful economy of time; to keep our hearts with all diligence; to maintain an habitual sense of the divine presence; *to live near to God*. We should determine never to lose a day nor an hour; never to allow our hearts to depart from him who has promised to be with his ministers till the world shall end. A moment's reflection must cause us to feel that our days of activity and usefulness on earth are few. As we behold our brethren removed to their final account in quick and melancholy succession, we cannot avoid the impression that what we do in this world must be done quickly. Brethren, a few more prayers and labours, a few more sabbaths and sermons, and our work is done. Our motto then should be, "Let us work while the day lasts." Let us habitually feel as one of the most distinguished of the fathers of the Reformation felt, when he said, "*Would you that when the Lord comes, he should surprise me in idleness?*"

A SERMON.

James i. 23, 24.

For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass; for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

THERE are two distinct classes of men who attend upon the ministry of the word,—the good and the bad; or the mere hearer of the word and the doer. They attend upon it with very different views; and its effects upon them are very different. The doer of the word attends upon the public worship of God, that by comparing himself with the standard of God's word, he may discover and correct his imperfections; the impression made upon his mind is durable; and its effects are manifest in his increasing sanctification. The hearer of the word comes to the house of God from habit, or from curiosity, or from the hope of being pleased: the impression made upon his mind is faint and transient, and followed by no permanent good. He is like a man beholding his natural face in a glass; for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. We are here taught that the mere hearer of the word soon loses any impression which may have been made upon his mind by the exhibition of divine truth. The correctness of the fact thus stated must be evident even to the superficial observer. The reason of it is less obvious. Let us then inquire why it is that divine truth produces so transient an impression upon the mere hearer of the word? The character described in the text, by the expression, "a hearer of the word, and not a doer," is evidently applicable only to unconverted men. For it is not true of a converted man, that he is a mere hearer of

the word. "If any man love me," said Christ, "he will keep my words." Our inquiry therefore will have direct respect to the unconverted. The general reason why divine truth produces no permanent impression upon their minds, is undoubtedly their depravity. But their depravity tends to this effect in various ways. Some of the principal of them shall be stated.

1. The exhibition of divine truth produces but little impression upon the unconverted, because the exhibition is disagreeable to them. Unconverted men have usually a very exalted opinion of their own goodness. They give themselves credit for excellencies which they do not possess; and their faults they excuse or conceal. They acknowledge that they are imperfect, but their character is nevertheless lovely in their own eyes. Must it not then be unpleasant to them to have their delusion exposed—to be told from the word of God that the character they claim is not theirs; and to behold their own drawn as it is, and so drawn that they cannot fail to recognise the likeness? Is it not unpleasant to those who had almost forgotten that they are sinners, to hear the preacher describe certain sins and represent them as abominable to God, and ruinous to those who practise them, which conscience at the same time charges upon them as their own? Is it not unpleasant to those who regard their sins as unavoidable infirmities, to be told from the word of God that their sins are wholly voluntary, and that they commit them simply because they love them? Is it not unpleasant to the drunkard and the debauchee, to see themselves described in all their folly, and loathsomeness and guilt? Is it not unpleasant to those who are confiding in a decent outward appearance, to have the secrets of their unsanctified hearts exposed to their full view? Is it not un-

pleasant to those who think themselves rich and increased with goods, and having need of nothing, to be represented as wretched and miserable, and poor, and blind, and naked? In short, is it not unpleasant to impenitent sinners generally, to have it proved to them from scripture and from their own conduct, that they are vile, that they are dead in trespasses and sins, that they are disobedient, deceivers and being deceived, serving divers lusts and pleasures, living in malice and envy, hateful and hating one another? Impenitent men preserve their false peace by means of delusion; and even a false peace is the source of satisfaction. It cannot then, but be unpleasant to them to have their comforting delusion dispelled. It cannot fail to give them pain to be obliged to relinquish their good opinion of themselves, to view themselves as an abomination in the sight of God, and to confess that they are fit only to be excluded from heaven, and to take up their abode with the spirits of darkness. Flattery they love, and they may listen with the most delightful interest to the preacher who daubs with untempered mortar: but the faithful exhibition of truth laying open the corruptions of their hearts, must necessarily be disagreeable to them. The faithful preacher can bring forward nothing from the word of God which directly relates to them, but what must give them pain; Does he portray their character? He must represent it as wholly depraved. Does he touch upon their condition? He must represent it as completely ruined. Does he describe their prospects? He must represent them as fearful. He cannot even hope to do them good, except by means of those very truths which are painful to them. For they will not repent and return to God, until they are convinced of their sins and of the dangers to which they are ex-

posed. The preacher must therefore expose the subterfuges, the hypocrisy, and the insincerity, of a depraved heart. And the more anxious he is to do his hearers good, the more must he press these unwelcome truths. But if the exhibition of divine truth is disagreeable to impenitent sinners, it is by no means to be wondered at, that the impression made by it is faint and transient. Mankind seldom suffer their minds to be long occupied by a subject which is disagreeable; they refuse to examine it with close and patient attention, and studiously endeavour to banish it from their thoughts. Impenitent sinners may listen with earnest attention to the smooth things which are spoken, and the deceits which are prophesied, and they may long retain the impression; but the exhibition of their own guilt and ruin is too disagreeable a subject for close and continued examination. The thoughts are turned from it as soon as possible. "For every one that doeth evil, hateth the light, neither cometh to the light, lest his deeds should be reproved."

2. The exhibition of divine truth produces but little impression upon the unconverted, because of their unbelief. The messengers of God are commanded to declare in his name to all unconverted men, that they are transgressors of his law, that they are under its curse, and that they cannot escape its penalty, without a compliance with the conditions of the gospel. The message is heard. But its reclaiming influence is prevented by unbelief. Even when the message is accompanied with the most conclusive proofs that it is the message of God, and that every part of it is the truth, unconverted men are often wholly incredulous. The preacher appears to them like Lot to his sons-in-law, when he urged them to leave Sodom because the Lord would destroy that city, as one that mocks. But if for a time

their unbelief yields to the force of truth, the impression is only momentary, being soon effaced by the restored influence of habitual unbelief. By persons accustomed to disbelieve, truth is easily rejected, and its evidence set aside. The process of reasoning through which they generally pass to the rejection of truth, is of a kind very simple and summary. When any of the truths of God are exhibited before them to which they feel a repugnance, they say, we have not been accustomed to think so; and taking it for granted that whatever they have been accustomed to believe must be true, they reject the truth of God simply on the ground that they have always rejected it before: or they say, it does not appear so to us, and reject the truth because they dislike it, or because it does not correspond with what they think is proper; or they say, we cannot realize that it is so, and reject the truth, because, from the influence of unbelief, they are blind to its reality. By these and similar means, unconverted sinners are ordinarily enabled to rest satisfied with their unbelief. At times, this security may be in a measure disturbed. But they are urged to return to it by various powerful principles of action. Habit pleads; and if there is nothing unpleasant to deter, men are always predisposed to return to what they have been accustomed. Fear prompts; when some rays of light find their way into the darkness of a heart before under the influence of unbelief, the unhappy man, catching some glimpses of the dangers which surround him, is agitated by terror; he naturally looks around for safety; but instead of adopting the means by which his safety may be truly effected, he flies from the light which had excited his fears, and buries himself again in the darkness of unbelief. Inclination persuades; mankind are unbelievers originally from inclination: and

when reason advises a man to follow the light of truth which begins to break upon his mind, inclination urges him back. To the influence of inclination, he is sure to yield; for this has always been his guide, and it is still his guide, even in the formation of his opinions, where reason alone ought to decide. He wishes it to be so; and his wishes give weight to the arguments in favour of the sentiment which he prefers; and at length he becomes established by the mere force of inclination. But if unconverted men are under the influence of unbelief, it ought by no means to surprise us to find that the exhibition of divine truth produces so little impression upon their minds. Can you convince a man of sin, who believes that he has no sins; or that he has a sufficient excuse for his sinfulness; or that sin is no evil? Can you convince a man of his need of the Saviour, who does not believe that he has broken the law of God and is under its curse? Can you convince a man that he must be born of the Spirit of God, who believes that he is already good, or that goodness is attainable without divine aid? Can you persuade a man to flee from the wrath which is to come, who believes not that there is wrath in store for the ungodly? Can you persuade a man to seek for glory, honour, and immortality, whose belief extends not to an existence beyond this present world? In a word, can you produce an impression upon men by any exhibition of truth, while that truth is not believed by them? The influence of unbelief in preventing the effects of divine truth, is distinctly recognised in scripture; "For unto us was the gospel preached, as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard it."

3. The exhibition of divine truth produces but little impression upon

the unconverted because of their stupidity. The messenger of God, when called to address the unconverted, has not in ordinary circumstances, an audience before him anxious to hear and profit by his instructions. It is true the message ought to be received with the deepest interest; for it is the message of God, and on a subject of everlasting moment. But unconverted men generally, if they deign even to come to the house of God, or when present, to hear what is said, listen with entire unconcern. They seem to regard the subject of religion, as one in which they have themselves no personal interest. Though they are often addressed directly, and their characters exhibited to them as in a glass, and their danger and their duty plainly pointed out, they do not usually take sufficient interest in the subject, to examine it in its application to themselves. It may be all well, they say; but what have they to do with it? At times, when their attention is more than usually awake, and the mirror of truth is placed directly before them, and in a clear light, they cannot help beholding their own likeness, a likeness perhaps rendered disgusting by gross vice, and always exhibiting the hateful features of rebellion, impenitence, and selfishness. But though they may now behold their character in all its deformity, very little effect is produced. For they seem to say, What then? admit that we are just as bad as we are represented, what then? They manifest by their indifference to their acknowledged sinfulness, that their very conscience is seared. Sometimes indeed, when impenitent sinners are made sensible of their guilt, it is accompanied also with an apprehension of danger. They see themselves to be in a dangerous condition; and they begin to think that something must be done. But the impression is in most instances soon effaced. Numerous

are the devices by which unconverted men quiet themselves in their stupidity. And to these, whenever the truth has disturbed their conscience, they have recourse. They first endeavour to persuade themselves that their fears are groundless, the effect perhaps of ill health, or of an improper mode of preaching; they look again at their own character; and not as before in the mirror of God's word, but in the imagination of a deceitful heart. Their estimate of themselves is now changed. Their former good opinion of themselves is restored, and with it their former stupidity. But if this device fails, and they cannot get rid of the conviction that something must be done, they satisfy themselves with something which they can do with an unregenerate and stupid heart. When all other devices fail, and they are compelled to acknowledge that they must repent and believe the gospel, they determine that they will do it; and this, though the determination is not acted upon, and though they have no inclination to carry it into effect, relieves their fears, and re-establishes them in their stupidity.

But if unconverted men are under the influence of insensibility, the exhibition of truth will of course fail of making a deep and lasting impression. It is like showing a picture to a blind man; or like speaking to the deaf; or like endeavouring to make a stone feel. This very stupidity is charged upon impenitent sinners in scripture, and is represented as a cause, and a voluntary cause, of their not being benefited by divine truth. "For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them."

4. The exhibition of divine

truth produces but little impression upon the unconverted, because of their worldliness. That in which men take an interest they will listen to with attention and pleasure. If the preacher could tell the unconverted how they might increase their estates, and procure places of honour, and extend their reputation, and multiply their enjoyments, and if this were their appropriate business, they would not have occasion to complain that they had spent their strength for nought. They would be surrounded by an attentive and delighted audience; and all their instructions would be reduced to practice. But what interest can men whose hearts are upon this world, take in the exhibition of divine truth? They hear perhaps of God, and Christ, and heaven; but what is all this to the man, whose every feeling is centred in this world. They hear recommended the duties of benevolence, and self-denial, and weanedness from the world; but how insipid must this exhibition be to the man who knows of no other satisfaction than that which is found in the acquisition and enjoyment of earthly good! They hear the world pronounced to be vain and transitory, and ruinous in its influence upon those who love it; but how offensive must such a doctrine be to the man who has deliberately chosen this world for his portion! Worldly-minded men, according to their disposition and habits, may or may not attend upon the public worship of God. But if they do attend, their heart is already too much occupied, to give God a place. A most striking description of this class of hearers is given in Ezekiel. "And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them; for with their mouth they show much love, but their

heart goeth after their covetousness."

Let me now call your attention to a practical improvement of the subject in several particulars.

1. If unconverted men would receive benefit from the exhibition of divine truth, they must guard against those causes which prevent its influence. The principal of these, as we have seen, are aversion to the truth, unbelief, stupidity, and worldliness—operating in various ways, and with various degrees of comparative influence upon different persons. They are all of them deeply seated principles of action in unconverted men. And unless their influence is met, and resisted, and overcome, unconverted men will find in the end, that they have received the grace of God in vain.

2. If unconverted men would be benefited by the exhibition of divine truth, they must make use of those means which are fitted to deepen and fix its impressions. The means fitted to impress religious subjects strongly upon the mind are precisely the same with those which are fitted to produce a strong impression of other subjects: they are attention, repetition, and reflection. If unconverted men will closely attend to the truth in all of its applications to themselves, and often repeat their attention by hearing and reading the word of God, and make it the subject of intense, and repeated, and personal reflection in their own minds, they would find an impression made upon their minds, not easily to be effaced—and one which might justly be expected to have a favourable influence towards their repentance and conversion to God. But if they will take no pains to understand and feel the force of the truths with which God addresses them in his word, they have nothing to expect, but that the word of truth, which

was designed for their salvation, should prove in the end, a swift witness against them.

3. If unconverted men would receive benefit from the exhibition of divine truth, they must seek the promised aid of the Holy Spirit. The great obstacle in the way of the salvation of men, is the sinfulness of their hearts. In this, their aversion to the truth, their unbelief, their stupidity, and their worldliness, which prevent the truth from making not only a permanent, but a sanctified impression upon them, are all originated. This sinfulness of heart therefore which is the bar to their perceiving the force of divine truth, and to their receiving

it in the love of it, must be overcome. This is a victory which they will never achieve by their own arm. But the Spirit of God can overcome the sinfulness of the heart, and prepare it for the reception of the truth. And God has promised to give the Holy Spirit to them that ask him. This is what sinners need, and let them ask it of God in sincerity.

Finally : The word of God must be obeyed, in order to its being made the means of salvation. It is not enough, my hearers, that you hear the word of God ; you must also do it. "Be ye then doers of the word, and not hearers only, deceiving your own selves."

MISCELLANEOUS.

To the Editor of the Christian Spectator.

THERE is a class of men whose public and private conduct has long been sedulously watched, and anxiously reported, sometimes with good, and sometimes with evil intentions. The Christian Observer, closely followed by the Christian Spectator and other well-meaning journals, has, for several years past, had these persons particularly in view, and dealt out plentiful reprehension against a large proportion of their delinquencies. Indeed, they are all, not excepting even the best of them, a very defective sort of men ; for one of the holiest persons that ever belonged to the class, acknowledged that when he would do good, evil was present with him ; and that he was the least of all saints. Since therefore, so much blame has been charged upon the ministers of the gospel, by the tongue and the pen, by the righteous and the wicked, and even by themselves, it is with some hesitation that I lift my

voice in additional animadversions upon men assailed by criticism from all quarters, and who are nearly allied to myself in office. Nor is it my intention to expose any thing in them or their ministrations, which can be considered of the nature of moral delinquency. My only object is to ask you, sir, if it be not expedient to discontinue certain immemorial usages which are still observed by many ministers of various denominations, in conducting the public worship of God : such as—

1. *Publishing the banns of marriage at the close of the service.* Of all the events that engage the attention of mankind, none usually awakens a more universal interest, than the union of the sexes in this divinely appointed relation. Hence when, in compliance with the civil statute, any nuptial intention is announced from the pulpit, not only is the curiosity of the youth excited, but sires, matrons, and maidens, however gray and venerable

by reason of their years, are not unfrequently roused as to a matter of personal concernment, while a goodly number of the children, partaking of the general excitement, are held breathless in wonder and conjecture. Of course, if the announcement be made at the close of worship, no matter how impressive the sermon or other parts of the sacred service may have been, a new turn is given to the thoughts and feelings of a large proportion of the assembly; and the effect too commonly is, that they leave the gates of Zion not with tears but with smiles,—not with sighs of penitent distress, but with whispers of gratulation or of sarcasm. Now as marriage is a divine institution, I would not affirm that the usage in question is entirely uncongenial with the nature of the place and the occasion. It is sufficient to observe, that if the notification were given before the commencement of divine service, it would have little or no tendency to counteract the effect of the holy solemnities.

2. *Deferring the baptism of infants till the second prayer.* Some years since, this practice, if I mistake not, was nearly universal. And I have no other objection to the continuance of it, than that the infant, by being kept long in the house, is often so wearied, and so much affected by heat or cold, as to become an unconscious, but sore annoyance to the whole assembly. I need not describe the painful emotions of the mother in such a case; who, pitying her child, and conscious of the gazing impatience of the congregation, adds to the disturbance by her laborious assiduity to silence the blameless intruder. The fact often is, however, that poised between the thought of removing her infant, and the hope of making it quiet—a hope which is not unfrequently strengthened as the prospect becomes more unpromising,—her embarrassment

increases till she becomes fixed where she is. And then, what though the child at length become calm, and allow the voice of the speaker again to be heard, it is far from being certain that the parents at any subsequent period of the service will have sufficiently regained that composure, with which they should come to that sacred ordinance. How much better would it be if parents were called upon to present their infants for baptism as the congregation are about to engage in the first prayer. At that time the subjects of the ordinance would be far more likely to be quiet, and being baptized, might, if necessary, be withdrawn from the assembly at any period afterwards, without inducing the apprehension of losing the opportunity by absence at the critical moment.

3. *Commencing the various parts of the service with an inaudible tone of voice.* This I am sensible is only one of the many kinds of defective elocution which are common; and I should pass it in silence, were it not that in the criticisms that have been written on the public performances of the clergy, I know not that it has been censured, or even noticed, and yet it is a fault of considerable magnitude. In many instances the text is named and the psalm given out with such an air of lassitude, as if it were no part of the speaker's object to afford the congregation any clue to either. As to the psalm, there is throughout the assembly much rustling of leaves, and much inquisitive whispering, to ascertain, if possible, to what part of the book the preacher referred them. And as to the text, it is in vain inquired after by the decrepit saint at home; for little is known concerning it by those who went up to the house of God, but what they inferred from certain expressions which owed all their intelligibility to the warmth

the speaker had gained during the first half of his sermon.

Not a few are chargeable also with the same want of strength and distinctness of enunciation, in the commencement of the solemn service of *prayer*. That it is right to commence all kinds of reading and speaking with a less volume of sound, than is demanded in the subsequent parts of the performance, there cannot be a question. But it is consistent with no rules of elocution, so to depress the voice in the introductory sentences, as to render them absolutely useless. The people of our congregations almost instinctively put themselves into a somewhat attentive frame of mind when the minister is about to open his lips, either in a prayer or a sermon: and if, while they are in that gentle mood, he ungenerously compels them to go beyond this passive state, and toil after a knowledge of the words he employs,* he must expect to awaken a degree of impatience or disgust, which many a loud note afterwards will scarcely be able to remove.

4. *Using too frequently the name of the Supreme Being.* There are ministers whose excessive use of the names appropriated to the Almighty, has induced some of their people to address them on the subject, and tenderly remonstrate against a practice so manifestly bordering on irreverence. My judgment is quite erroneous, if some of the sermons of the immortal Edwards are not exceptionable in this respect. But the fault is commonly more visible in prayer. In justification of the practice, I shall probably be referred to Da-

* "It ought to be remembered," says the excellent author of the *Philosophy of Rhetoric*, "that whatever application we must give to the words, is, in fact, so much deducted from what we owe to the sentiments. Besides, the effort that is exerted in a very close attention to the language, always weakens the effect which the thoughts were intended to produce on the mind."

vid and Daniel, who, in many of their supplications, repeated the name of God almost with every breath. But this seems always to have resulted from their intense importunity: and there was then no literary taste which could be offended by it. Were this familiar use of the divine names at the present day always prompted by manifest fervour, my objections to it would, in a great measure, cease. But if I mistake not, some are most chargeable with this impropriety when they have apparently the least engagedness in the duty. There are instances in which the name of God, invariably accompanied by perhaps the same interjectional prefix, is brought not only into almost every sentence of the prayer, but several times into the same sentence, as a convenient substitute for other expressions more indicative of thought and of devotional feeling. Scarcely any thing, however, in the public performance of a minister, can be more irreverential, or more chilling to devotion, than a habit of this kind, whether it result from inadvertence, or from barrenness of thought.*

5. *Proclaiming too often the nature of the occasion.* This practice is probably less common at present,

* At the famous Savoy Conference in the year 1661, when, on a deceitful pretence, commissioners appointed by Charles II. to amend the Book of Common Prayer, it was objected to the following form, "Lord have mercy upon us; Christ have mercy upon us; Lord have mercy upon us,"—that it "seemeth an affected tautologie, without any special cause or order here." And Mr. Baxter, a member of the conference, speaking of the "Collects," says, they are "generally ushered in with a repeated mention of the name and attributes of God, and presently concluding with the name and merits of Christ; whence are caused many unnecessary intermissions and abruptions, which when many petitions are to be offered at the same time, are neither agreeable to scriptural examples, nor suited to the gravity and seriousness of that holy duty." Baxter's *Life and Times*. pp. 308, 319.

than in the days of our venerable forefathers. And yet I have seldom attended an ordination, or any other religious solemnity of unfrequent occurrence, when most of the parts of the service were not prefaced with this sort of explanatory phraseology. The words employed are various, and variously combined. Sometimes we are reminded of the importance, at others of the solemnity, and at others of the importance *and* solemnity of the present eventful, or interesting, or affecting, or, as I have sometimes heard it expressed—of the present eventful, interesting, and affecting occasion. Indeed it would seem as if the arithmetical doctrine of permutation and combination had been expressly consulted, to aid the wished for variety in the collocation of these expletives. There are some who rarely enter the pulpit on the sabbath without employing a part or all of these terms, for a similar purpose; as if the congregation must always be formally reminded of what they would probably be more sensible of, were there less iteration on the part of their minister. That a sparing use of the words is proper, I cannot doubt. But when they are employed every sabbath, or in nearly all the several parts of a more extraordinary service, they defeat their intended effect, by their commonness, and, like other kinds of cant, awaken disgust.

6. *Requesting the attention of the audience to a sermon.* It will be divulging no secret to observe, that there are great numbers who, when they rise to announce their text, statedly prepare the way by something like the following formula:—"Your serious and prayerful attention is respectfully requested, to what may be spoken from words recorded, &c." Now all this is harmless, and well intended. But who will be the more inclined to give heed in consequence of a request always repeated, and gen-

erally in the same words, if not with the same uninviting modulation of voice? It has in most instances, I am persuaded, rather a sedative or soporific, than an awakening effect. Every man bearing credentials from heaven ought to take it for granted that his message will at least be *heard* by his people, if he himself be wanting in none of the requisites of a faithful legate of the Most High. They will be most disposed to lend their attention, not when it is sought by formal solicitation, but when it is constrained by the matter and manner of the speaker.*

7. *The standing of one or more in the pulpit, while the officiating minister is reading his text.* That there is no good reason for a ceremony so punctually observed by great numbers of my brethren, I will not affirm; for they probably have a more perfect insight than myself, into the nature and fitness of things. But I must be permitted to ask, do they rise in token of their approbation of the brother who is to speak; or of the text which he has chosen? If in approbation of the former, why should not the other clergymen, perchance in the pews below, rise also? If of the latter, then why are not the whole congregation on their feet?

I have always been nonplussed for an answer to the sly, and sometimes very honest questions which have been put to me in relation to this subject, by some of the laity. Indeed I have long been troubled to know how to regulate my own practice. Soon after my settle-

* The practice here objected to is more excusable perhaps than the writer imagines. We apprehend it is not so much to secure attention, that these introductory forms are used, as to avoid the awkwardness of uttering the first word of a public exercise loud enough to be heard by a whole assembly.—There is an abruptness in such a beginning, which, while it embarrasses the speaker, is not very pleasant to the hearers.—*Ed.*

ment, I rose when a brother officiating for me announced his text, and supposed that I was dutifully conforming to general usage. Afterwards, finding many totally regardless of the ceremony, for a number of years I followed their example, and kept my seat on such occasions. At a still later period, having preached in pulpits where this civility was paid either to me or my text, I returned to my original practice. At the present time, however, I must confess that I live in the constant neglect of it. And now, sir, would any of your correspondents shed but a gleam of light on this subject, as it respects either duty or expediency, they might help to fix, finally, the practice of one who would not wish to be always changing.

Finally : *Repeating the first two lines of a psalm after the whole of it has been read.* This custom is useless. As it is common to designate the psalm twice before it is read, it can be no more needful to repeat the first lines afterwards, than at the close of a sermon again to rehearse the text to which, at the commencement, the congregation were twice distinctly referred. It is absurd. For the lines repeated do not always constitute an entire sentence. And there is no little awkwardness in uttering only a part of a sentence, which, let the voice be modulated as it may, necessarily conveys no meaning. This custom is a relic of a usage which was rendered necessary by the extreme ignorance of former times. During the dark ages, the mass of the people in almost every religious congregation in Europe were unable to read. Hence it became necessary after reading the psalm to repeat it to the choir in separate portions of one or two lines. All the sacred music of those ages was provided with medial and final cadences expressly for the purpose. The minister ordinarily repeated the first portion of the psalm; and

the clerk the remaining portions. But as none of our choirs are in such a deplorable state of ignorance, we can as well dispense with the repetition of the first lines by the minister, as with the repetition of the subsequent lines by a clerk.

Thus, sir, I have stated my views of certain usages which are more or less common in the sanctuary, and of which, some are mistimed, and calculated to hinder devotion; others, unmeaning; and the most, useless. Simplicity and appropriateness are among the cardinal requisites in conducting the public worship of God. No usage for which a sufficient reason cannot be readily perceived by people of ordinary understanding, ought to be retained in the Christian church, however consecrated it may be by its antiquity or prevalence. The church of Rome has been for centuries held fast in her corruptions, by a scrupulous reverence for rites to which, however absurd or foolish, she is blindly attached, on the ground of ancient prescription and extensive observance. There are other communions that possess her feelings, and urge her plea. And although I have no apprehension that the practices on which I have been animadverting, will, if prolonged, issue in shaking the pillars of our Zion; yet for the reasons which have been suggested, I think it would be well to discontinue them. Let it not be supposed, however, that I would rob religion of its proper ceremonial. It is only by a devout observance of certain forms, that it can be either cultivated or exhibited in an assembly. External modes are essential to the existence of public worship. All that is contended for is, that whatever is done in the sanctuary be explicitly prescribed in the word of God, or evidently promotive of the spiritual design of the institution. Hence every usage or habit which is mistimed, unmeaning, or of doubtful utility, ought to be con-

scientifically laid aside by all who enter the courts of the Lord, and especially by the ministers of the gospel. "Let all things be done decently and in order," is an injunction that relates to the manner in which we are to conduct the public worship of God, no less than to our deportment on all other occasions.

It is hardly to be expected, sir, that all my brethren will accord with the suggestions which I have ventured to offer, by way of gentle animadversion; and some of them, thinking the subject beneath their attention, may arraign my motives and my manner. All that I say for myself, however, is, *Qui bene voluit, bene fecit.* X. Y.

To the Editor of the Christian Spectator.

YOUR number for January contains an article on "the curse upon the ground," on which I wish to offer a few remarks. The doctrine of the writer, if I understand him, is, that the curse has been removed, and that the earth furnishes us no more evidence of God's displeasure now, than when Adam dwelt in paradise. But let him speak for himself.

In page 10, he observes, "we may then conclude that the earth was substantially the same before the fall as it is now." And in page 12, "shall we then conclude that the historian was mistaken, and that God never denounced a curse upon the earth? By no means. We may suppose that this curse was fulfilled and terminated by the flood; and that we live in a *renovated* world, restored to its pristine excellence and beauty."

This is his position. How does he support it? The passage of scripture on which he chiefly relies, is found in the 5th chapter of Genesis, 29th verse. "And he (Lamech) called his name Noah, saying, This same shall comfort us concerning our work and toil of

our hands, because of the ground which the Lord hath cursed." This is construed into a prophecy that through Noah's instrumentality, the curse should be removed from the ground. But is there any thing in the passage that will warrant such a construction? I have heretofore attached no other meaning to it, than that the birth of Noah was an event calculated to comfort his friends amidst the sorrows occasioned by the curse which God had pronounced upon the earth. But if it be a prediction, the most, as it appears to me, that can be made of it, is that Noah should be the means (perhaps by the invention of some instrument or machine whereby manual labour would be greatly diminished) of lightening the burden of the husbandman.

But what evidence is there that the curse upon the ground was more severely felt by the inhabitants who lived before the flood, than by those who have lived since that event? This, the writer takes for granted. "The full import of such a curse," says he, "seems to be nothing less than such a derangement of the course of nature, such a barrenness and perverseness of the soil, as should impose continual wearisome toil; so that man should be compelled to snatch a hasty morsel in the midst of his labour, and literally eat his bread *in* the sweat of his brow." According to this representation, the condition of man after the fall and before the flood was not unlike to that of a person shipwrecked on the coast of Africa, wandering about from place to place, half clad and half starved, in that barren and inhospitable portion of the globe—but was this the fact? Were Cain and Abel in such straitened and distressed circumstances? The one was a keeper of sheep; the other a tiller of the ground. They had, we may presume, more than enough of this world's goods for their comfort; for each of

them brought an offering unto the Lord. But we have more direct and convincing evidence that the ground at this time *was fruitful*. It was said to Cain, as one part of the curse that was denounced against him for killing his brother, "When thou tillest the ground, it shall not henceforth yield unto thee her strength." What inference unavoidably results from this declaration? What, but that *before* the murder of his brother the ground did yield her strength, or brought forth plentifully? Neither did this curse light upon any man's land but that of Cain,—consequently, instead of barrenness, the earth yielded, with this exception, her increase to those who tilled it. Nor is there any evidence that the antediluvians had less of earthly riches than those who come after them. From our Saviour's representation, they were "eating and drinking, marrying and giving in marriage,"—enjoying all the pleasures which those experience who riot upon the bounties of Providence.

From what has already been remarked, it is obvious that V. T. has no very exalted idea of paradise as a state of felicity. We have his views more expressly to this point. "Our ideas of paradise are drawn from the representations of the great poet. We regard it as a kind of Arcadian vale; where life is a mere course of uninterrupted enjoyment," &c. And again he says, "We have no sort of evidence that the ground brought forth its fruits spontaneously, or that thorns and thistles and the other hindrances to agriculture, were created after the fall on purpose to plague the earth." I have always supposed that all the pains and afflictions which we suffer in this life are the fruit of sin; and that if we had never sinned, we should never be called to *suffer*. I have never supposed that God, consistent with his justice, could

inflict punishment upon an innocent subject of his moral government. But V. T. is of a different opinion. Adam might have been thrown into a thorn hedge, and been lacerated from head to foot, or he might have fallen from a tree or a precipice and broken his limbs, and still have been in paradise according to the views which he entertains of it.—Or if an untimely frost had been sent to blast all his crops; or a tornado had been raised and prostrated all his fruit-trees, or there had been an eruption of the earth which had converted the beautiful spot where God had placed him into a sulphureous lake, it would have furnished no evidence of God's indignation; nor been inconsistent with the happiness with which God had blessed him—"These occurrences are merely incidental, probably necessary incidents;"—"the necessary results of that system of divine operations called the general laws of nature;" which system is "essential to human happiness." But let us examine the scripture in relation to the curse which was denounced upon the ground. "And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it, cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also, and thistles shall it bring forth to thee." Who would suppose on reading this declaration that briars and thorns were as thick before the fall as now? Indeed, is it not implied that there were *none* before? As well might it be said, that the serpent crawled upon his belly and eat dust before he was cursed, as that the *ground* brought forth briars and thorns, before God's curse rested upon it.

I have always supposed that Adam's situation was more favourable to happiness than it could have

been, had he been liable to the fatigue of labour, to the annoyance of brambles, or to the alarm of whirlwinds and earthquakes. Not that I suppose, he was inactive. Far from this. He was put into the garden "to dress it, and to keep it." But his labour, whatever it was, was a source of enjoyment, and not of suffering. The moment, we talk about suffering in paradise, it ceases to deserve the name. If there could have been suffering in *paradise* without sin, there may be, for aught I can see, in heaven? If God, consistent with his justice, could inflict pain upon Adam while in perfect innocence, who can tell but the angels of heaven may yet be afflicted and tormented, and that too, in the midst of all their purity?

It was not my intention to remark on every thing in the communication of V. T. which I thought objectionable; and I shall forbear mentioning any thing more except a word or two about the wonderful similarity which he says exists between the blessings promised to Adam at the creation, and those promised to Noah at the cessation of the flood. The inference which he deduces from this similarity, you shall have in his own words.

"The particular mention of all these blessings in the covenant with Noah, would seem to imply, that *under the curse* they had all been withholden. And indeed there is some evidence from other sources that such was the case before the deluge."

The blessings alluded to, are noticed in five particulars. The first is that of fruitfulness. The promise to our first parents was, "Be fruitful, and multiply and replenish the earth, and subdue it." To Noah, God said, "Be fruitful, multiply, and replenish the earth." Now let it be remembered that the blessing of fruitfulness promised to Noah accord-

ing to V. T., was one of those that were withheld under the curse; consequently there could have been no multiplication of the human species from the fall to the flood. From whence then came those that were drowned?

The second is that of dominion over the lower orders of creation. To Adam, "Have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." To Noah, "The fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, and upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered." What is the inference from this, according to V. T.'s reasoning? Why, that the human race had no control over the lower orders of creation, from the fall to the flood. How then could Abel have been a shepherd?

The third is "The use of what was necessary and pleasant for food." "And God said, "behold I have given you every herb bearing seed, which is upon the face of all the earth, and every tree in the which is the fruit of a tree yielding seed; to you it shall be for meat." Noah had a still more liberal grant: "Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things." The inhabitants of the old world, must have been in straitened circumstances indeed, if V. T.'s conclusions are sound; for if what was promised to Noah was withheld from them, then they could not have found so much as an apple on the tree, or an herb in the meadow to satisfy their hunger. For the herb was promised as well as animal food. How then were they supported?

The fourth is the blessing of fruitfulness upon the earth. To Adam, "God said, let the earth bring forth grass, the herb yielding

seed after his kind, and the tree yielding fruit, whose seed was in itself after his kind." To Noah, "While the earth remaineth, seed-time and harvest shall not cease." The inference is, that from the fall to the flood, there was no seed-time—no harvest! Pray where did Noah get seed-corn to plant the ground after the deluge?

The fifth is the regularity of the seasons. To Adam, "God said, Let there be lights in the firmament of the heaven, to divide the day from the night, and let them be for signs, and for seasons, and for days, and for years." To Noah, "Cold and heat, and summer and winter, and day and night shall not cease." The situation of the antediluvians, according to V. T.'s logic, has been very deplorable every step we have followed him; but now he has reached the top of the climax. They have neither cold nor heat, summer nor winter, day nor night! There is no avoiding this conclusion; for he tells us, that "the mention of the blessings in the covenant with Noah, imply that under the curse they had all been withholden." And one of the blessings

promised to Noah was, that "cold and heat, &c. should not cease."

To the Editor of the Christian Spectator.

D'ALEMBERT's description of Massillon's manner in the pulpit, may interest, if it does not profit, some of your readers who have not before seen it.

E. K.

"His manner as a preacher, was well suited to the style of eloquence which he had adopted. Upon entering the pulpit, he appeared deeply penetrated by the great truths which he was about to utter, with his eyes cast down, a modest yet collected air, without any violent motion, and almost without any gestures at all, but animating the whole with a touching voice of sensibility, he diffused over his audience, that religious emotion which his exterior indicated, and made himself heard with that profound silence, by which eloquence is better praised than by the loudest applause."

The celebrated actor, Baron, on leaving the church after hearing one of his discourses, said to a friend who accompanied him, "This man is an orator, and we are only players."

REVIEWS.

Reply to the Christian Examiner.

Concluded

To the Editor of the Christian Examiner.

THE eleventh and last evasion respects the moral tendency of the two systems; that is, their actual efficacy in producing a pure and strict morality. My argument is, that the faith delivered to the saints produced a morality of peculiar purity and strictness, that the evangelical system produces a mo-

rality of similar purity and strictness, surpassing the morality produced by the liberal system, and that therefore the evangelical system is the faith delivered to the saints, and the liberal system is not.

To this the reviewer replies, that "Unitarians have always felt and expressed a reluctance to enter upon this discussion."

1. Because of its liability to lead 'to uncandid and unchristian remarks.'

2. Because "it is less likely than

any other to advance the interests of truth.'

3. 'Its only probable effect upon the adverse party is to exasperate their feelings and rivet their prejudices, or at best to inflict on them a deep sense of intentional injury.'

4. 'Its only influence on the party whom it favours is to confirm them still more in the vicious habit of trusting in themselves that they are righteous, and despising others.'

5. 'When however, they have been dared to it, and provoked to it by their adversaries, and it has become necessary in justice to their own characters, and in justice to that cause which they believe to be the cause of truth and the cause of God, to enter into this comparison, they never have yet, and they never will shrink from the trial.'

I am persuaded that the reviewer has not spoken even with his "usual accuracy," in saying that Unitarians have always felt and expressed a reluctance to enter upon this subject, and that his brethren will by no means thank him for such a concession. Have not Unitarians insisted upon the unworthy and even blasphemous conceptions of the divine character and conduct which are entertained by the Orthodox—that our doctrines are irrational, absurd, contradictory; and in their tendency, melancholy, and morose, and austere, and severe; that they paralyze effort, produce spiritual pride, and encourage men to calculate upon impunity in sin? And is it not a standing argument in favour of the Unitarian system, that it dispels all these Calvinistic clouds which have been gathered about the character of the Deity, and brings out the glorious sun in all his loveliness to smile on and to cheer the earth, and to quicken spiritual vegetation?

If Unitarians have not and do not insist on the superior moral efficacy

of their system, they have thrown out a multitude of words very incautiously, and kept the world very much in ignorance of their views to this day. If all they have meant to say, has been only to assert the superior theoretical adaptation of their doctrines to produce a pure and strict morality, as the reviewer has asserted their untried efficacy to produce revivals and missionary effort, then no wonder they have always felt and expressed a reluctance to agitate the question of the actual comparative efficacy of the two systems in producing a pure and strict morality. But if they have intended to claim, and do in reality believe, that their views of doctrine do produce in fact the purest and strictest morality, they are the strangest logicians I have ever met with, or read of,—to be reluctant to approach the strongest ground of argument which men can possibly possess. And yet this impregnable fortress, whose first fire, if they have got the munition of moral effects, would silence orthodoxy forever, they approach, the reviewer says, "reluctantly," and only to save their honour, and show their courage, when they are pricked and pushed up to it by orthodox bayonets. Doubtless the reviewer is mistaken in respect to his brethren; for why should Unitarians be reluctant to investigate the moral effect of the two systems? Are they not candid, sincere, and in earnest, in their search after truth? Is not practical tendency the universal mode of common sense, judging on all subjects? Do farmers buy for use patents on account of their theoretical excellence; and should two machines be offered to the public for the same use, and one should court and the other always deprecate a reference to experiment; which would the farmers buy? I would ask whether practical effect is not the rule of trial which the Bible has instituted; and whether Unitarians do

not know this and resort to it? When the Orthodox speak of the importance of doctrine, do they not hear in reply, about metaphysical subtleties and speculative opinions, of no practical utility? And are they not told with exultation, "By their fruits shall ye know them;" that it is not what men *think*, but what they *do*, which decides their character; and that we shall not be judged by our creeds, but by our deeds?

When we appeal to revivals of religion as evidence of the truth of our doctrines, we are told about "certain feelings," which it is as easy to get up in "town meetings" as in conference meetings, and are warned against enthusiasm, and referred to the unfailing test of good works. "By their fruits shall ye know them." It is too late in the day for Unitarians to shrink from this test of divine appointment and of their own choosing. And as to those effects which make the reviewer deprecate the comparison, they are only the effects which the preaching of the gospel produced on those who rejected it. It exasperated those who rejected it, and it divided families, and kindled a fire in the world which has not gone out to this day. And as to spiritual pride and the "vicious habit of trusting in themselves that they are righteous, and despising others," it is the charge which the virtuous heathen flung indignantly back upon Christians for presuming to think themselves so much better than others, that none could be saved but in their own way. And yet as the Saviour directed the gospel to be preached with all these effects in view, it may be safe for us to examine the effect of the two systems, even though the same results should follow which followed the preaching of the gospel. It will serve at the same time to relieve us from the solicitude of possible mistake. could we ascertain on

which side the complaining is heard, and the sense of "intentional injury" created.

I do not pretend to universal knowledge on this subject; but, so far as my information extends, I have heard no complaint from the Orthodox, concerning this test of truth. The treatise of Andrew Fuller on the subject has been, with the Orthodox in England and in America, one of the most popular argumentative works which has ever been written. And the sermon entitled "the faith once delivered to the saints," which was not borrowed from Fuller, but treats on the same subject, has been regarded by the Orthodox with higher and more universal approbation than the author had any right to expect. In the mortal affray of battle, we always conclude that the most wounds are received where there is the most outcry, and that they who are first to denounce a particular mode of warfare, are they who have received most harm from it. Indeed the reviewer seems plainly to intimate, that the balance of gain from the argument is on our side; and, the 'sense of intentional injury,' on the side of Unitarians; for, not to refer to the reluctance with which he comes to the comparison of moral effects, he has these remarkable words, which, as heretofore used by Unitarians, seem to characterize none but the Orthodox; "While its only influence on the party whom it favours is to confirm them still more in the vicious habit of trusting in themselves that they are righteous, and despising others." Now we are not at liberty to suppose that the reviewer meant to charge on Unitarians this "vicious habit of trusting in themselves, and despising others," however just the charge might have been, in opposition to the technicalities of the invective which they cast upon the Orthodox. It is fairly to be claimed, therefore, that

the Orthodox were intended in this passage, and yet we can hardly credit our eyes when we read the implied concession, that the Orthodox are the party whom the discussion of the moral influence of the two systems favours, and favours to such an extent as to make Unitarians unwilling to resort to it; and for this, among other reasons—lest the Orthodox should injure themselves by the increase of their “vicious habit of trusting in themselves that they are righteous, and despising others.”

I have no objection to the statement of the question by the editor of the *Baltimore Miscellany*; “not which party is perfect, but which is most defective, in consequence of its faith;” though I cannot subscribe to his insinuation, that “the party whose morality is the most pure and strict, is to be regarded as “pointing at, and denouncing and condemning all the rest.” I have yet to learn that a candid statement of facts cannot be made without invidious intent, or that a man can by no means perceive that his morality is more strict than that of his neighbour’s, without denouncing his neighbour and setting up himself as a vain-glorious boaster. In the attempt to ascertain the comparative strictness of the morality produced by the evangelical and the liberal systems, I waived the comparison of individual character, and looked, for their relative tendency, “to communities where the two systems have been most unmingled, and of the longest duration,” and to those “obvious changes which may have appeared as one or the other system has prevailed.” As evidence in favour of the superior strictness of evangelical morality, I quoted a concession from the *British Encyclopædia*, written, as it is said, by an infidel, and the concessions of Dr. Priestley, and of the *Edinburgh Review*, which give the preference in point of strictness decidedly to evangelical morality. Of these facts, noto-

rious without concession, the reviewer takes no notice—does not deny them, and makes no attempt to reconcile them with the supposition that the liberal system is the faith delivered to the saints.

Now when natural philosophers differ in theory, and facts are adduced by one in confirmation of his opinions, an obligation is supposed to be laid on the other to account for these facts in accordance with his theory, and the philosopher who makes no reply to matters of fact, and makes no attempt to account for them upon his own system, is supposed to be vanquished, and to be conscious that he is vanquished. The rule is certainly fair in natural science, and why it should not be applied to moral subjects is more than I can perceive. It is a hopeless case to adduce facts in evidence, if all an opponent has to do, is to pass them over in silence, or to make a diversion to draw away the attention of the unwary. I call on the reviewer as a philosopher, as a professing Christian, and as a professed minister of the Lord Jesus Christ, to take notice of the facts which I have adduced to prove the superior strictness of the morality produced in communities by evangelical doctrines, to that produced by the liberal system. Instead of doing this, he evades my argument by replying to it as if I had attempted to compare *Unitarian nations with Evangelical nations*, and says, “Unfortunately Unitarianism has never yet prevailed in any country, and therefore the comparison cannot be made.” But I have made no such comparison of nations of Unitarians and of Calvinists. It is communities—bodies of men, among whom the two systems have *most* prevailed, or where one or the other has prevailed alternately, that I speak; and by ‘prevail,’ I do not mean prevail exclusively, but where they exist, and exert their moral power on masses of men sufficiently large to disclose in

their effects, their relative moral tendencies. And is there no possibility of finding enough of Unitarianism on the globe in any period of time, to furnish an opportunity of comparing its effects on society with the effects of Orthodoxy? Truly the witnesses must have prophesied in sackcloth more than twelve hundred years, if this be so and Unitarianism is the faith delivered to the saints.

But why does the reviewer evade facts of universal notoriety? Is not the anti-calvinistic system the faith of Unitarians so far as opposition to Calvinism is concerned? And has there been no prevalence of the Calvinistic, and anti-calvinistic systems, and even in *nations*, sufficient to discover their comparative moral tendencies? Are all the energies of Unitarian anti-calvinism, a matter of theoretical tendency to this day? Has it prevailed so little, and done so little, that no one can decide upon its moral tendencies, compared with Calvinism?

We are favoured however, at last, with two or three facts. First, that in *almost* every instance in which an uncommon looseness of principle and profligacy of morals have come in upon a nation, (as in the reign of Charles II. in England,) it has plainly been owing to the reaction occasioned in the public mind by the previous ascendancy of high Calvinism." But does not the reviewer know that two thousand evangelical ministers were ejected by Charles II. in one day, nearly all the evangelical ministers who belonged to the church of England, and that all their places were left vacant or supplied by anti-calvinists? And is it not a singular mode of disproving the superior moral tendency of Calvinism, to quote a fact which shows that while Calvinistic ministers remained in the church, the morality was so strict, that when they were turned out, the wicked clapped their hands

and held a jubilee, followed by the most profligate state of morals that England ever saw? If we were contending whether the strictness of Calvinistic morality did not occasion such reaction, the fact might be relevant, though the argument would lie equally against the gospel. But my argument turns on the simple fact, which system actually produces the strictest morality. I did not doubt that on this subject the reviewer would be sorely "hit by the archers;" but I did not expect that like Saul upon Gilboa he would be driven to desperation, and fall upon the point of his own sword.

But it is the reviewer's own statement that when Calvinistic ministers were turned out of the English church, and anti-calvinists came in, an unparalleled scene of licentiousness and irreligion ensued. I do not propose to volunteer in adducing much additional proof at this time. I would simply call the attention of the reviewer to the following facts, and ask him to account for them:

1. That the morality of Scotland, where evangelical ministers continued in the church, should remain comparatively unaffected, while so great a declension in morals took place in England, immediately after the evangelical ministers were driven out.

2. How it should come to pass that the evangelical dissenters from the church of England, should as a body have been persons of a stricter morality than the members of the established church.

3. How it should happen that the two thousand evangelical ministers in the established church, and the people who attend their ministrations, should be confessedly the most sober and strict part of the English church.

4. Dignitaries of the church of England have declared that the decline of evangelical preaching in the church, has been followed by

the decline of religion and the increase of infidelity.

Again, the reviewer says, "It is not a little difficult to reconcile with Dr. Beecher's conclusions, (as if I had merely reasoned, without appealing to matters of fact,) that in our own country, where alone Unitarianism has had a chance of prevailing, it has prevailed most in that section of it, most remarkable for the principles, habits, and institutions, which distinguish a moral and religious community."

I did not forbear a more local comparison of the moral tendency of the two systems, because I did not perceive materials nearer home, as much to my purpose as those I selected; nor because I was afraid to push the comparison to the very heart of the enemy's camp. I supposed that for once however, enough had been said, and that a voluntary analysis of the subject in Boston and its vicinity, might, as the reviewer says, have the effect on the adverse party, "to exasperate feeling and rivet prejudices, and inflict a deep sense of intentional injury;" and much as the reviewer deprecates an appeal to moral tendencies, I did not doubt but the first reply to this argument would summon me to Boston in self-defence. I have received the summons and have come, and shall defend my argument unsparingly, with such materials as the theatre of comparison selected by the reviewer may afford,—"the only region where Unitarianism has had a chance of prevailing."

I would ask the reviewer, then, whether it is enough for his argument, simply in five lines to allude to the Unitarian part of Massachusetts, as remarkable for the principles, and habits, and institutions, which distinguish a moral and religious community? Would it not have been as well to prove that all these good things did not exist be-

fore Unitarianism existed, when Orthodoxy was universal; or that morality and religion had materially improved in proportion as Orthodoxy had declined and Unitarianism prevailed? Orthodoxy had prevailed in that region for two hundred years, and Unitarianism had been gradually increasing, reinforced by old Arminianism, for sixty or seventy years, though it is but about 20 years since it has been generally avowed, and openly preached.

Now as moral causes operate slowly on communities, and habits hold on their course long after the causes which formed them have ceased, I am quite disposed to claim, as the effects of Orthodoxy, those habits and institutions of Boston and the region round about, and to deny that Unitarianism, half concealed and half preached for fifteen or twenty years, has produced the moral habits which distinguish the capital of Massachusetts. The present state of things in the Unitarian part of Massachusetts may be accounted for, if Orthodoxy is what my argument claims, powerful in its purifying influence, and Unitarianism relaxing in its moral tendencies. This morality may be the effect of Orthodoxy operating for two hundred years, and may remain in spite of the deleterious tendency of a partial Unitarianism, counteracted by the powerful energy of existing as well as of past orthodoxy.

From another quarter, however, I am summoned to Boston in tones of imperious earnestness. In my sermon I have said that the "irreligious, immoral, and profligate part of the community prefer the liberal system, and are vehemently opposed to the evangelical;" and Dr. Miller, in his ordination sermon at Baltimore, says, "that all over the world, the gay, the fashionable, the worldly-minded, and even the licentious, prefer those preachers who deny the di-

vinity and atonement of the Saviour, and who reject the doctrines of human depravity, of regeneration, and of justification by the righteousness of Christ." His statement and mine are substantially the same. But this statement of Dr. Miller, the editor of the Baltimore Miscellany considers as *charging the whole body of Unitarians all over the world, with irreligion and immorality, as impeaching the morals of the whole body of Unitarians, as affixing a stigma and passing a sentence of reprobation UPON THE WHOLE SECT.* And in this view of the matter, he says to Dr. Miller, "Let me call your attention particularly to that part of the country where Unitarian principles have been long prevalent, and where they are embraced by a very large part of the community. Are you prepared to charge the people of *Boston and its vicinity* with a higher degree of immorality and depravity of manners than is found in other cities? Are you prepared to say that the churches in that place are, more than in any other, filled with 'the gay, the fashionable, the worldly-minded, and the licentious?' In Boston, if any where, may be found a proof of your assertions, because in that place the Unitarians probably make the most numerous class of society. But dare you come before the public with any attempt to exhibit such proof? You dare not. You dare not assail the moral character of a great number of the leading and most respectable members of society."

Since the publication of my sermon, these letters of the editor to Dr. Miller, have been revised and published as containing whatever may be needful on the subject of the moral tendency of the Orthodox and the Unitarian systems: of course all the preceding charges and challenges are as much levelled at me as at Dr. Miller. I shall therefore bestow a few remarks upon

them before I proceed. I would observe then that the editor puts a false construction on Dr. Miller's language, and of course on mine. We do not say that Unitarians as a body are irreligious, voluptuous, or vicious. Such characters exist in all communities; and what we say is, that every where, "all over the world," such characters prefer the Unitarian doctrines to Evangelical doctrines, which, considering that the Bible says the righteous love the truth, and the wicked hate it, is no very good sign that Unitarian doctrines are *the truth*. We then have made no charges of irreligion, immorality, or voluptuousness, upon Unitarians as a body. If I were to say that certain plays are of a loose and immoral tendency, and should adduce in proof of my assertion, the fact that they were most applauded, all over the world, by the profligate part of the audience who attend theatres, should I be understood to charge all who attend theatres with profligacy? I would remind the editor that persecution, like fame, is very useful to a religious sect when it comes unsought, but wholly unavailing when courted; and that it would have been much more to his purpose to have disproved the facts which Dr. Miller and myself stated, than to pervert their import and lash himself into a foam at his own misrepresentations.

I must add that it is childish and ridiculous to pretend that "the leading, and influential, and respectable members" of any religious community, are personally and invidiously implicated and insulted by an attempt to ascertain by facts the relative moral tendency *on communities* of the systems of religion under whose influence they live. No two religious systems are alike in their moral influence, and no system of religion is so exclusively pernicious in its influence as to corrupt and debase *all*

who live under its moral power. There are among pagans, Mahometans, papists, and all the protestant denominations of Christians, some "leading and respectable men," and such as *some* Unitarians think will undoubtedly find their way to heaven. But if this were true that some respectable men of all religions will be saved, are all religions equally efficacious and salutary in producing a strict morality on that *miscellaneous mass of mankind* which is embodied in civil and religious communities? The gospel produces the best morality on the mass of human society, however constituted in respect to forms of government, and if evangelical doctrines produce the same effect which the gospel did on the complex mass of human minds, and the liberal doctrines are invariably attended by a more lax morality, all our principles of reasoning from cause to effect are useless, if the Evangelical system is not the gospel. Nor is this comparison instituted and pressed upon the attention of the inhabitants of Boston from any insensibility to the excellent institutions and excellent characters which adorn the metropolis of Massachusetts; much less for the "vicious purpose of trusting in ourselves that we are righteous, and despising others." By the consent of all, our puritan fathers have reared the noblest institutions which have ever blest this miserable world. Their wisdom and efficacy are becoming more apparent every day, and are the foundation of that hope which now beams on the world, of the elevation of the family of man to intelligence, and liberty, and holiness. Religion, of all moral causes, has in all periods of time been the most powerful in modifying the condition of men; and no institutions under heaven ever rose and operated more exclusively under the influence of religion as the great central power, than the in-

stitutions of our forefathers. They came here on purpose to try what the religion of the Bible, as they understood it, would do, unshackled by the ecclesiastical despotism of Europe. The result of this experiment this whole nation feels in her present prosperity and in her joyful anticipations. The whole creation feels it, which has groaned and travailed together in pain until now, and begins to rejoice at length in the prospect of coming into the glorious liberty of the sons of God, while all who have held the world in chains, and rioted on the misery of man, are filled with great wrath because they know that their time is short.

Now we know in all its details the practical course in which this most blessed experiment, the world's last hope, has been conducted. Should then a set of religious innovators arise with pretensions to superior wisdom, who should propose to take from our great system the central spring, which from the beginning to this day had produced its auspicious movement, for the purpose of substituting one of much greater theoretical excellence, the whole land and the whole world would say, let the new spring be tried first—and as it is in the full tide of recent experiment in Boston and its vicinity, let philosophers watch the results with as much eagerness at least as they would watch the transit of Venus, and record the results with as much accuracy. There may be in Boston, for aught I can tell, some few who have so far given themselves up to the dominion of religious party spirit, as to be past the power of moral influence either by argument or by facts. But in my judgment, it is a libel upon the intelligence, and liberality, and conscientious honesty of "the leading, influential, respectable members of society" in Boston and its vicinity, to say that they would feel themselves implicated by a comparison of the

moral tendencies of the Evangelical and the Liberal system, upon the complex community of Boston and its vicinity.

That my justification may be seen at once, I must add what has been said on the same subject in page 10 of my sermon.

"The illustration of the argument from effects must consist of many particulars, and of matters of fact. The argument, therefore, can only be stated concisely, without attempting to answer every possible objection. The facts, too, may be regarded by some as invidious. I have only to say that no fact will be stated, as such, which is not believed to be notoriously true, and, if denied, capable of unequivocal proof; and as to the invidious bearing of matters of fact, or of arguments, I am persuaded it is both a false delicacy and an unsound cause, which would shrink from this test, and shield itself under forms of alleged decorum. But I must be allowed to believe, also, that no real decorum is violated by the statement of facts or the pressure of arguments, where the object is important, the design honest, and the manner sober and respectful. Systems of religion, as well as of natural philosophy, may be brought to the test of actual experiment. "By their fruits shall ye know them." But if the moral world were by the laws of decorum closed against us; and we might only theorize without, upon practical tendencies, and not enter it to collect and appeal to facts; we might contend earnestly, but certainly should contend to very little purpose. To the word and testimony of God and to matters of fact we appeal."

I proceed then to inquire whether any changes have taken place in Boston, and its vicinity, indicating a decline of moral sensibility, and moral strictness in the community, since Orthodoxy has declined, and Unitarianism has prevailed. And if any of my allusions or remarks

shall give pain, I beg that the deed should be characterized only by the occasion and the motive. Dr. Priestley has said,— "I could overlook every thing in a man who I thought meant nothing but my eternal welfare." If this is not *my motive*, and if I am actuated by any other, my heart has greatly deceived me.

The reviewer, and the editor, will therefore, I trust, fortify themselves, both with meekness and with charity, while I proceed to the inquiry, whether even in Boston and its vicinity, there are not some changes which have happened considerably for the worse, since Orthodoxy left the helm and Unitarianism took it. I shall advert chiefly to those views, feelings, and habits, of our fathers, which unquestionably have had the chief influence, as moral causes in producing on the community, the moral results of their system.

The first topic which I shall introduce is that of *family religion*; including the *daily worship of God morning and evening*, and the *religious instruction, and government of children*. It will not be denied, that the moral causes which form the character, and influence the conduct of men, are applied more powerfully in the family than in any other form of our social condition, and that the system of family discipline which makes them best acquainted with the moral government of God, is best calculated to produce a strict morality. I would ask, then, in which class of the community is family prayer and the religious instruction of children most practised or neglected; in Unitarian, or Orthodox? And if this question be too general, I would ask, among which class of the *public professors of religion*, is family prayer most extensively observed, or neglected? It will not be denied, I believe, that the practice of family religion obtains most in the families of Orthodox professors. and of

course, if morality is pure and strict in proportion to the fidelity manifested in the application of the best means, in the most favourable circumstances, the morality of Orthodox communities will be more strict and pure than that of Unitarian communities.

The SABBATH has always been regarded as the mainspring of Christianity—the institution designed by heaven to give practical influence to the laws of the divine moral government. Of course, as the sabbath is strictly or loosely observed by particular societies of men, the moral influence of the government of God will be more or less apparent in their life and conversation. I would inquire then, whose views of the proper mode of sanctifying the sabbath, are best calculated to bring home upon the conscience and heart of a community the moral influence of the divine government? It is a universal law, in science, that application is indispensable, and that there is no royal road to eminence in literature: and is not the same maxim equally true on the subject of religion and morals? Can men be benefited by the Bible without reading it, or by the sabbath but in proportion as it is consecrated to religious purposes? Now according to the Orthodox fathers of New-England, the sabbath is to be sanctified by a holy resting all that day, even from such worldly employments and recreations as are lawful on other days, and spending the whole time in public and private exercises of God's worship, except so much as is to be taken up in works of necessity and mercy. It is this mode of sanctifying the sabbath which has lent its influence to the illustrious, religious, and moral results which are witnessed in New-England; all of which do fade and vanish away, in proportion as this mode of keeping the holy day is substituted by any other. Who then regard this primitive mode

of sanctifying the sabbath with the most reverence, and who pay to it the most practical homage; the Unitarians or the Orthodox? The Orthodox no doubt have declined greatly from the strictness of the fathers; but have not Unitarians declined still more? Do they, as a body, keep the sabbath as strictly as the Orthodox?—and if this be too indefinite, I will vary the question; Do they keep the sabbath in a manner as well calculated to *make themselves and their children acquainted with the revealed will of God, and to bring upon their hearts a sense of accountability, and the moral influence of rewards and punishments, as the Orthodox?* Is it regarded as allowable to make social family visits on the sabbath, by Orthodox, as extensively as it is by Unitarian families? Has the personal and official influence of the Unitarian part of the community been exerted as much in favour of executing the laws which protect the sabbath from profanation, as in the Orthodox part of the community?

I do not ask whether some Unitarians may not maintain correct views, and exemplary strictness on this subject; or insinuate that some Orthodox families may not be shamefully lax both in opinion and practice. It is bodies of men so large as to form a distinctive character on this point, that my interrogations respect.

The *theatre* has never I believe been esteemed and patronized by those in Christian communities, who belong to what we called the stricter sort, and a very general opinion has been entertained by mankind, that the theatre is not favourable to a strict morality. Dr. Witherspoon has furnished me with the following facts, and observations.

In Athens, where the theatre had its birth, both tragedy and comedy were soon abolished by public authority. He quotes Aristotle as saying that though they brought

tragedy in Athens to as great perfection as the nature of the thing seems to admit, whoever will infer from this that they improved in their morals in the same proportion, or by that means, will fall into a very gross mistake. Until the time of Pompey, theatres were not allowed to stand in Rome above a certain number of days. It is certain the theatrical profession has had a disgrace attached to it, from the earliest times, and in all the countries where theatres have been in use. Public actors on the stage were accounted infamous by the Roman law. Theatrical amusements were condemned by the primitive church, and were interdicted by the church, from the time of the introduction of Christianity, to the expiration of the French Monarchy. Seneca speaks of theatres as most pernicious in their moral tendency.—Dr. Witherspoon himself asks, “How few plays are acted which a modest woman can see, consistently with decency, in every part! There are ladies who frequent the theatre, who if they were but once entertained with the same images in a private family with which they are presented there, would rise with indignation, and reckon their reputation ruined, if ever they should return.” I may safely affirm that no woman of reputation, who has been ten times in a play-house, dares repeat in company all that she has heard there. Players are almost universally vicious, and of such abandoned character as might justly make those who defend the stage ashamed of learning virtue under such masters. Can men learn piety from the profane, mortification from the sensual, or modesty from harlots? Within two or three years I have myself seen it declared by a writer in one of the newspapers in Boston, that the theatre was in such a condition, that no virtuous man could with propriety lead his wife or daughter

thither; and another in which a protest was entered against some particular play that was getting up, in terms equally severe: and neither of these were Orthodox papers. I have never myself attended a theatre but I have been credibly informed that a part, and no small part of the audience, in one part of the house, is composed of persons of abandoned character, and that the doors and avenues to the theatre are generally beset by persons of both sexes, whose feet, according to the Bible, “go down to death—whose steps take hold on hell.” I would now simply inquire, upon whom in Boston the theatre relies chiefly for patronage? Who are the families that regard it as an innocent and fashionable amusement; as a means of refining the taste, and as a school of morals? Who are the fathers, and mothers, and sons, and daughters, who attend the theatre? Is it the Orthodox in Boston, who chiefly support that institution, or the Unitarian part of the community?

The scriptures are undoubtedly very strict on the subject of *self-denial*; not merely in respect to gross, palpable immoralities, but in respect to the temper of the heart, and the remote principles of action. There is a course of this world, and a conformity to this world, and a friendship of this world; all of which are injurious to Christian character. And there is such a thing as being crucified to the world, having our conversation in heaven, keeping the heart with all diligence, and avoiding the very appearance of evil; and there can be no doubt that those whose lives accord most nearly with these directions will lead lives of the most pure and strict morality. I would inquire then, which part of the community in Boston, and its vicinity, do live most in accordance with the spiritual import of these requirements? I shall not leave the question so indefinite. I suppose that card par-

ties, and late suppers, and "the feast of reason, and the flow of soul," are not recognised in the New Testament, among the means of grace, or the signs of grace, or the specimens of Christian vigilance, and self-denial, or as a compliance with the exhortation to avoid the appearance of evil. I would ask then, which abound most in such matters of doubtful propriety, to say the least; Unitarian or Orthodox families? And as real Christians are declared to be the salt of the earth, and the light of the world, I would inquire, who among professors of religion, make and frequent most, those parties of which the card table forms no inconsiderable portion of the amusement; the Unitarian or the Orthodox professors?—and in which course the church of Christ is likely to afford the most light, and to produce in the community, the strictest morality?

In respect to family balls among persons of wealth and refinement, though it should be admitted that Job was cynical in his insinuations that they are the pastimes of voluptuousness, the causes of irreligion, and the precursors of sudden destruction, they may at least be carried to excess, and that community in which they are so, will not claim probably, the pre-eminence in respect to a pure and strict morality. And now if amusements of this description are carried to excess by any class of the community in Boston, I would ask by which class is this done; by the Orthodox, or by the Unitarians?

I have heard of family balls, to celebrate the nuptials of a clergyman, protracted through six or eight evenings, and as it is said, by the eagerness of family friends to testify in a suitable manner, their interest on the occasion, and much against the will of the worthy man whose politeness obliged him to attend. Was it in an Orthodox society in Boston that this was done? is there one Orthodox society in that

city, which would not have been shocked at the idea of balls in honour of the nuptials of their clergyman? Is there one Orthodox society in Boston, in which a clergyman could have maintained his standing, after having yielded, in such a manner, to the indiscreet wishes of family friends? I allude to the subject with reluctance, and only because it is a fact which speaks volumes as to a change of moral, and religious feelings which Orthodoxy certainly did not produce, and which, taken in all its connexions, affords no very favourable promise of exerting an influence upon the community at large, which shall rival Orthodoxy in the purity and strictness of Christian morality.

The law of honour and duelling have been regarded justly with abhorrence in New-England from the beginning. But I have a trial before me for murder, held in Boston, Oct. 4, 1806, in which the counsel for the prisoner, after attempting his defence on the ground that the killing was done in justifiable self-defence, took his client from this ground and placed him under the protection of the law of honour, and gave an elaborate defence of it. He recognised the principle, that the civil law is not sufficient to protect the feelings, reputation, and usefulness of the higher classes in society. That these have a right to judge for themselves when their feelings, reputation, and usefulness, require them to take their own protection and redress into their own hands. And he said, "should I ever be driven to that impassable point, whence degradation and disgrace begin, may this arm shrink palsied from its socket if I fail to defend my own honour;" and he thinks that with sincere feelings of piety a man might raise the pistol and call on the FATHER OF MERCIES to direct the stroke. To this the attorney general replied, "We will

not take up the glove. Such declarations as are made by the gentleman on the other side, would countenance all the duels that have been fought in the world, and render unavailing all the laws that have been enacted for the punishment of illegal and savage combats. Is the measure of a man's conduct, when he leaps the bounds of an established law, to receive a standard from the feelings of his wife and children, or the notions of honour in the congregation of fashionable men; and can a man appeal to heaven in this way, and be a pious Christian? When I heard that this doctrine had been advised on this occasion by professional men, I shuddered at it."

On this statement I beg leave to ask, first; Would an attorney of talents and judgment have dared in the olden times of universal Orthodoxy, to take his client from the protection of the civil law and place him under the protection of the law of honour? Is the law of honour the law of God, or the law of the land? And yet in a criminal prosecution in this case, a man of distinguished talents publicly recognised in a court of justice, and appealed to, the law of honour. Secondly, In the days of universal Orthodoxy, could he have taken this course for his client with the advice of professional men? Thirdly, Could he in times of predominant Orthodoxy in Boston, have avowed in a court of justice, and before Orthodox judges, the length and breadth of the duelling code, without reprehension from the bench? Are not judges bound to stop counsellors when they assert as law that which notoriously is not law? And to what cause shall we ascribe the silence of the court when such horrid principles are advocated in their presence? Would such a counsellor have dared to do such a thing half a century earlier? Could such a man have done it when Orthodox men adorned the seat of justice, without

prompt and merited rebuke? And what a fearful change in the moral sensibilities of the community, does the existence of such a court, and such an advocate, and such professional advisers, imply? I would inquire whether principles avowed by such high authority, and so publicly avowed, without rebuke, have had no contaminating influence upon the young men in the higher classes of society in Boston. Is there nothing to lament on this subject and nothing to fear?

The Lord Jesus Christ has decided that regularly organized churches, composed of real Christians, are favourable to a pure and strict morality among men. They are the light of the world, the salt of the earth, the organized administrators of the influence of the divine moral government. Admitting, therefore, that all under each system of doctrines who profess religion are real Christians, or at least equally entitled to the character, that system of doctrine which produces the most professors of religion, must be regarded as producing the most pure and strict morality. What then are the comparative facts on this subject in the churches in Boston, which once were Orthodox and are now Unitarian? We have but one printed document—the history of a single church; but from this it appears that there has been a decline as to the numbers who openly profess religion, since the church passed from under Orthodox to Unitarian influence. What the result would be on a comparison of the present with the former records of all the churches in Boston which were once Orthodox, but are now Unitarian, I cannot say. But I would ask whether the number of communicants in the Unitarian churches in Boston bears any considerable proportion to the number of communicants in the Orthodox churches; though the terms of admission, it must be admitted, are much more liberal in the former than in the

latter. May I be allowed to extend this inquiry to the church in Cambridge college, compared with the churches in orthodox colleges. I have been credibly informed within two years, that the actual number of undergraduates who were communicants in the college church, did not exceed nine. At the same time, it appeared from documents, that orthodox colleges, possessing not more than one-third the number of students at Cambridge, included by two-thirds a greater number of communicants, while those orthodox colleges which contained nearly an equal number of students, or a small excess, contained nearly ten times the number of communicants in their churches. In respect to the state of religion and morals in Cambridge college, I forbear to ask any questions, as distinguished friends of that institution who regard the interests of science above the ascendancy of a sectarian religion, have said more than I could find it in my heart to repeat.

It only remains that I notice a few things of a miscellaneous nature before I conclude. I have given my reasons at large, sermon, pp. 38—44, why the Orthodox with their views of doctrine, should regard and preach the Evangelical system as essential to Christian character and to eternal life. All these explanations the reviewer passes by in silence, while he seeks to raise and direct against me, the indignation of the whole body of the Unitarians, for failing to recognise them as Christians. He doubts "whether in all I have written and said, I have ever yielded to Unitarians as a body, the name of Christian." The reviewer should not affect to doubt on this subject; he *knows* that I do not regard *Unitarianism* as Christianity, or Unitarians who UNDERSTAND the Evangelical system and reject it, and who understand the Liberal

system and embrace it, as being Christians.

Let me not however be misunderstood. I have never said or supposed that there are no Christians in Unitarian families, societies, and churches. These in New England are the children of the pilgrims, some of them are the children of orthodox, pious parents, and have been baptized in the name of the holy Trinity of heaven. It is comparatively but a little while since in churches now called Unitarian, they heard from the voice of their teachers those doctrines which we regard as the words of eternal life; and not a few, as I hope, received the grace of God, and became members of the churches called Unitarian before they were such, and at a time when the open avowal of *Unitarianism*, as it has since been avowed, would have prevented the settlement of any man. Those who have left Unitarian societies compel us to believe that there were Christians belonging to them, and the feelings of some who have not left them, convince us that there *are* Christians among Unitarians. Indeed from what I have been allowed to witness of the power of truth in Boston, it is my opinion that there are many among Unitarians who feel a solemn reverence for God, and his word and worship, the active power of a tender conscience, and the pressure of an honest and earnest desire to know what is true; and that with such, *Unitarianism* consists more in aversion to Calvinism as it has been *misrepresented* to them, than in any settled opposition to the doctrines of the Evangelical system when correctly understood; and I have thought that nothing would be easier, could an opportunity be afforded, than the removal of these unfounded prejudices, and the restoration of these children of the pilgrims to the way of their fathers, and the Shepherd and Bishop

of their souls. And as to the invidious complaint of our not allowing to Unitarians the name of Christians, it is a complaint so unreasonable and so unjust, that they who make it, pay but a poor compliment to the understandings of Unitarians, if they expect it can long avail them to create prejudice, or stop among them the progress of truth. We do no more withhold from Unitarians the Christian character than they do from us. We regard them as rejecting the gospel, and they regard us as idolaters; and whatever they may be pleased to say, after they have in effect stripped us of Christian character, and thrust us out of the pale of the church, and cut us off from heaven, they cannot bring us back again, or cover up our idolatry with the mantle of their charity; for no point is more absolutely settled in the Bible, than that IDOLATERS are not Christians, and cannot inherit the kingdom of God. But neither have we any cause to complain of them, nor they of us. Unitarians and the Orthodox are bound by the high command of Heaven to think for themselves; to prove all things and hold fast that which is good. In this process we come to conclusions so diverse about the doctrines which constitute Christianity, that if one side be right, the other side is wrong. If Unitarians are right, we are idolaters; and if we are right, Unitarians are not Christians. But in coming to these conclusions we have no sinister design respecting each other. We do not become Unitarians or Trinitarians for the sake of denying Christian character to each other; and that we do so, follows only as an inference unavoidable from our belief; for as I have said, it surpasses the power of Unitarians after they have by their *principles* made us Idolaters, to make us Christians by their charity. Nor do we, in judging for ourselves, exercise any right

but our own, or encroach upon the right of each other. Unitarians have no claim to our charity, nor we to theirs, unless it can be granted in consistency with our respective convictions of truth. We not only have no claim to the charity of Unitarians, but *they* have no right to grant it to us in direct opposition to the express decision of the Bible, that Idolaters are not Christians, and cannot inherit the kingdom of God. Dr. Priestley, whose candour I admire as much as I deplore his errors, says, "the truth is, there neither can nor ought to be any compromise between us. If *you* are right, *we* are not Christians at all; and if *we* are right, *you* are gross idolaters." Again he says "all who believe Christ to be a man and not God, must necessarily think it idolatrous to pay him divine honour, and to call it so, is no other than the necessary consequence of our belief." Nay, he represents it as "ridiculous, that they should be allowed to *think* Trinitarians idolaters, without being permitted to call them so," and adds "I have no idea of being offended with any man in things of this kind, for speaking what he believes to be the truth."

As to the charge of thrusting Unitarians out of the pale of the church, it is ridiculous. Have not Unitarians the privilege of forming churches of their own, and have not all denominations the right of judging for themselves what are the qualifications for membership? It is the *essence* of liberty of conscience, that Christians of similar views in doctrine and experience should be allowed to associate for mutual usefulness and edification. It is the exercise of this right which constitutes different denominations of Christians, and if, according to the doctrinal views of the Orthodox, Unitarians cannot be received into fellowship, have they any claim upon us? Let them go to their own company and

be at peace. We do not ask to be admitted to their churches; why should they demand fellowship in ours? Is it more for the peace of the religious community, that those who differ radically should separate than that discordant materials should be pressed together in one community. If Unitarians can hold fellowship with idolaters, the Orthodox cannot hold fellowship with those who, according to their views of truth, reject the gospel. We have a right to judge for ourselves what is Christianity; and Unitarians have no right to insist that they will judge for themselves and for us too.

On p. 35, the reviewer has charged me with being guilty of a misrepresentation of the opinions of Dr. Priestley, and with being guilty of an artifice and unfairness unequalled by any writer except perhaps Dr. Magee. In reply, I have to say,

I. That I took the quotations at second hand as I found them, and though I have spared no pains, I have not been able to find the original dissertation.

II. The *assertion* of the reviewer that I have misrepresented is not to be taken in evidence, according to the laws of controversy; and the passage which he has quoted contains no proof of the fact: it is as follows; "In fact there is no greater reason to complain of the lukewarmness of the generality of Unitarians than there is of the generality of Christians of all denominations." But it is not "lukewarmness" which is the point in debate, but comparative purity and strictness of morality.

But in relation to this point, Dr. Priestley certainly does say,

1. That those who hold to Evangelical doctrines "have less apparent conformity to the world, and seem to have more of a real principle of religion."

2. That "Unitarian dissenters do not lay so much stress upon their

principles as other Christians do upon theirs."

3. That "they are less concerned to inculcate their principles upon their children, their servants, and their dependents in general."

4. That great numbers, on becoming Unitarians in the Church of England, and even among the clergy, did not feel the impropriety and absurdity of continuing to countenance a mode of worship, which according to their own principles is idolatrous and blasphemous.

5. That "such persons also have no zeal for speculative religion, and no zeal for religion in general; and that their moral conduct though decent, is not deemed strict and exemplary."

Has not Dr. Priestley made such declarations, and does his declaration "that there is no more reason to *complain* of the lukewarmness in the generality of Unitarians than in the generality of Christians of all denominations" contradict or invalidate the above quotations? And what if Dr. Priestley had said one thing in one place, and something in opposition to it in another? The fault would not be mine that he contradicted himself. Have I misrepresented the reviewer by quoting what he has said in one place, and apparently contradicted in another. It would be perilous quoting Unitarian authors, if we must be convicted of misrepresenting them, because somewhere they may show that they have contradicted themselves.

III. Other passages from Dr. Priestley show that his opinions have not been misrepresented. He says, as quoted by Fuller, "the doctrines of a general and most particular providence, are so leading a feature in every scheme of predestination, it brings God so near in every thing, that an habitual and animated devotion is the result."

One would think such a state of mind peculiarly favourable to strict morality.

Of Unitarianism, he says, "It cannot be denied that many of those who judge so truly concerning particular tenets of religion, have attained to that cool unbiassed temper of mind, in consequence of being more indifferent to religion in general; though therefore they are more favourably situated for distinguishing between truth and falsehood, they are not likely to acquire a *zeal* for what they suppose to be truth."

"Upon the whole, considering the great mixture of spiritual pride and bigotry in some of the most zealous Trinitarians, I think the moral character of Unitarians in general, allowing that there is among them greater apparent conformity to the world than is observable in others, approach more nearly to the proper temper of Christianity. It is more cheerful, more benevolent, more candid. The former have somewhat less, and the latter I hope somewhat more of a real principle of religion than they seem to have."

We may now see why Dr. Priestley thinks there is no more reason to *complain* of lukewarmness in the Unitarians than in the Orthodox. It is because he *hopes* Unitarians have more of a principle of religion than they seem to have, and because he is confident that the Orthodox have somewhat less of a principle of religion than they seem to have. He admits however that Unitarian societies do not flourish, their members having but a slight attachment to them, and easily deserting them, though it is never to be imagined that they desert their principles.

IV. It was not to prove Dr. Priestley's *opinion*, but to adduce his testimony as to *matters of fact*, that I gave the quotation, and the credibility of his testimony is not, I trust, to be annihilated by his ingeniously

accounting for the facts to which he testifies, so that Calvinism shall receive no aid from them, and Unitarianism no detriment.

I now leave it to the reviewer to say whether I have been "guilty of an artifice and an unfairness," in quoting Dr. Priestley, and whether he has not lacked his usual moderation and charity in bringing against me so serious a charge.



Memoir of Rev. LEVI PARSONS, late Missionary to Palestine, in three parts; I. containing sketches of his Youth and Education; II. containing sketches of his Missionary Labours in this country; III. containing sketches of his Missionary Labours in Asia Minor and Judea; together with an account of his last sickness and death. Compiled and prepared by Rev. DANIEL O. MORTON, A. M. Pastor of a church in Shoreham, Vt. Poultney.

"THE righteous shall be in everlasting remembrance." The propriety of preserving a memorial of the worthy dead, has always been acknowledged. To be remembered with esteem is a part of their reward, which cannot justly be withholden by their fellow-men. For though the approbation of God is the grand motive, the favour of other beings is not to be disregarded. The sin of the pharisees and rulers was not that "they loved the praise of men" simply, but that they loved it "*more than the praise of God.*" The scriptures have taken care, not only to vindicate the saints from undeserved reproach, but to preserve the remembrance of their worth. And that not merely as 'an ensample' to us, or as a proof of the power of divine grace, but also as an act of justice to themselves. It is "*for a memorial of her,*" that the pious conduct of Mary is recorded in anointing the feet of Jesus.

That biographical notices of the worthy are highly useful to others both for instruction and incitement, it is hardly necessary to remark. We learn what virtue is, by the exemplification of it, much more clearly than by any description or definition. And the vivid and impressive view which is thus given by example, strongly tends to excite in us the desire of attaining the same excellence. To see what others have accomplished, whose advantages were perhaps no greater than our own, is calculated at once to make us ashamed of our deficiencies, and rouse us from our indolence.

Nor should the memorials of the dead be confined to their virtues. Truth requires that their faults likewise should be transmitted with equal fidelity. It is equally necessary to the utility of biography; whether it be for example or for warning, it is profitable to know the faults, even of good men. If they are described as perfect, we look at them as raised above the infirmities of our nature, and despair of ever reaching the same elevation. But if we see them retarded by the same difficulties which we experience, both from within and without, pursuing their course with the same uneven pace, and the same frequent haltings, we feel the conviction that they too were men, and that what was done by them, may be accomplished by ourselves. Nothing so sustains and animates the mind in view of trials, as the sight of others resolutely subduing the same corruptions, and overcoming the same obstacles; while a knowledge of their errors teaches us to shun the rocks on which we might otherwise make shipwreck. We therefore express our dissent from that heathen maxim, that nothing but good is to be told of the departed. The examples of those who have slept in Jesus, lose half their value, unless we know

their discouragements, their passions, their falls and their recoveries. In this respect, too, the scriptures afford us a perfect example. There is not one character commemorated there, excepting him "who knew no sin," of whom it is said, "his faults, if he had any, were too trifling to be mentioned among this bright catalogue of excellencies." They give the naked truth, without prejudice or partiality, neither extenuating, concealing, nor exaggerating, the faults or the virtues of those who are there recorded.

There is one point of view which gives a particular importance to the biography of those who have jeopardized their lives to spread the gospel among the heathen. Nothing tends so much to awaken the interest of the community in the great object of evangelizing the world. Who can tell how much of the best spirit which now pervades the church, is to be attributed to the cherished names of Brainerd, and Martyn, and Harriet Newel?

Nor let it be said, that by throwing an air of glory over the missionary enterprise, we shall induce men of ardent, but unsanctified minds, to rush unbidden to this field of fame. The labours and trials of the missionary are too great, and his business too incapable of embellishment, to draw in generally, men who are not actuated by the love of Christ. Or if some do run before they are sent, we apprehend a single view of the field of battle will cool their courage, and show their deficiency in the qualifications requisite for a good soldier of the cross. It is by an impartial biography of the missionary, that these false impressions are to be corrected. There is indeed a glory about the object, but it is a glory evidently unattainable by any who are not constrained by the love of Christ.

With these views of the biography of missionaries, and with the respect which our former volumes show for the character of the individual now under consideration, we need not say we are pleased that the life of Parsons should be published. His is a character which deserves a lasting remembrance among the righteous, and which may be profitably held up for imitation. Regarding him too in the light of a missionary, and a missionary to Jerusalem, it might seem to indicate a censurable apathy, if the Christian public had been contented to remain without a memorial of his life.

As to the manner in which this work is executed, we are precluded from small criticism, by the fact that throughout almost the whole book, the letters and a private journal of Parsons supply both the materials and the language, so that he is, to a considerable degree, his own biographer. We can observe, in general, that the compiler has been, as far as we can judge, sufficiently full, and very faithful and impartial, in presenting to us the life of one of the most thorough missionaries of any age. The book, like the character described in it, is made up of actions and exercises, rather than incidents; and those actions and exercises derive so much of their character and interest from their peculiar circumstances, that no abridgment can do them justice. A condensed account of the principal events must suffice on this part of the subject.

THE REV. LEVI PARSONS, the first American missionary to Jerusalem, was born in Goshen, Mass. July 18, 1792. "He was particularly a subject of prayer before his birth," and was early loaned to the Lord, to minister before him all the days of his life. He himself acknowledges his obligation

to parental fidelity in teaching him "the utter ruin of his nature, and leading him to the Saviour." In 1808, he was hopefully renewed by divine grace, and united with the church in Goshen. During and after a severe spiritual conflict which he had while in college, he concluded that his hope was a fallacious one, and that he was for some years a stranger to vital godliness; but "on further examination of his heart, he was on the whole inclined to think otherwise." In 1810 he became a member of Middlebury College. While there, he had the pleasure of seeing no less than four revivals of religion in that favoured institution, three of which he was instrumental in promoting. He was distinguished as a scholar, and at the time of taking his degree, in 1814, "he pronounced, to universal acceptance, a eulogy upon the celebrated Scotch reformer, John Knox." He employed many of his leisure hours in religious intercourse with his fellow-students, and many more in going from house to house, recommending the religion of the Redeemer. The invariable "friendly intercourse between the people of Middlebury and the members of college, gives the pious student there, frequent opportunities of doing good." In the autumn of 1814, he commenced his professional studies in the seminary at Andover. While in this school of the prophets, he made evident progress in knowledge and piety. The numerous instances of religious excitement in our country about that time, and the zeal for missions, then burning with the ardour of first love, seems to have warmed the hearts of those who might otherwise have been in danger of cultivating the intellectual, at the expense of the Christian qualifications for their office. In 1816, he decided to become a foreign missionary. The following extracts show

that this decision was not made without deliberation:

"His reflections upon this subject he committed to paper, and they form a kind of discourse, with a text or motto taken from Psalm cxliii. The whole is too long for insertion; a part, it is apprehended, will not be unwelcome to the reader. It will show that in coming to the decision already known, he had fully counted the cost."

pp. 90, 91.

"That it is the duty of *some* young men to devote themselves to the missionary cause, I cannot doubt. The heathen must not perish without the bread of life. Obedience to the divine commands, and gratitude for the blessings of the gospel, will not permit so many of our fellow-men to remain in ignorance and spiritual death. Their cries must be regarded; their wants must be supplied. But it is not the duty of *all* to go to the heathen. The waste places of Zion must be built up; the gospel must be preached to the millions in our own country, which are perishing for lack of knowledge; our churches must be under the care of faithful teachers of divine truth. The present state of the church demands both missionaries and pastors.

"But what is *my* duty? A question vastly important and momentous. A question which demands the most serious and prayerful attention. Should I err here, it might be at the expense of my usefulness and happiness for life. I desire therefore to proceed with the greatest impartiality and seriousness; sensible of the danger of leaning to my own understanding, and of being influenced by worldly or sinful motives. O Lord, direct me, 'for I lift up my soul unto thee.'

"As it is not by a voice from heaven, nor by any miraculous impulse upon the mind, that duty is made known; I ought to examine the leadings of Providence, my feelings, the feelings of my friends, my health, and my qualifications for a work so important.

"If my feelings are of such a nature as would render me unhappy among the heathen; if my health is insufficient to endure the trials and sacrifices of such a life; if my qualifications are inadequate, duty would require me to engage in some other employment."

pp. 91, 92.

"With regard to the subject of missions, my feelings have been somewhat peculiar. At the commencement of my second year in college, after a long season of spiritual darkness and distress, the Saviour appeared for my deliverance. It was while contemplating with overwhelming joy the fulness and preciousness of Christ, that the wretchedness of the heathen, who were ignorant of this Redeemer, made a serious impression upon my mind. I was much affected with the consideration of souls perishing in ignorance and sin, without even the means of salvation. I longed and prayed for them; but could rest satisfied that the will of God should be done. My anxiety for their salvation arose not from the expectation of becoming a missionary, for at that time I had no such intention, but from a view of their wretchedness and misery. And uniformly as the Saviour appeared glorious, their state appeared deplorable; and my desires for the spread of the gospel increased or diminished, as my views of Christ were more or less distinct."

p. 93.

"The spring succeeding my admission into the seminary, it pleased God to afflict me by depriving me of my health, and by removing my dear friend, Philanthropos Perry. These providences, though they compelled me to relinquish the idea of preaching the gospel to the heathen, increased my anxiety and love for the cause. Even while apparently drawing near to the grave, and with my eyes fixed upon the judgment, the duty of making exertions for so many immortal souls, appeared solemnly momentous. If I desired life at all, it was to preach Jesus to the heathen, to spend and be spent for souls. My health is restored. O my Saviour, may it be to thy glory!

"In January 1816, I commenced an examination of the subject of missions, by a course of reading relative to the duty of Christians to send the gospel to every creature. During the examination I have frequently set apart days of fasting and prayer, for the direction of the Holy Spirit, and for the purpose of humbling myself before God. These seasons have been accompanied with an increasing sense of my vileness, and an ardent desire to be exclusively devoted to God. My thoughts have dwelt much upon the love of Christ, upon his tenderness and care for his people, and

upon the promises of the universal reign of peace and righteousness. It is pleasant to commit my case to God, and wait upon him for direction and support. I certainly have no will of my own. In the most desolate wilderness the smiles of Jesus will comfort me, and he will protect in the greatest danger.

"As far as I can judge of my disposition, it will not prevent my undertaking a mission any more than it will prevent my entering the ministry. Still I am liable to be deceived, and to engage in a work, which I cannot accomplish. In the day of adversity my strength may fail, and the cause of Christ suffer an irreparable injury. Here again, my hope is in God. I can only repeat the language of the Psalmist, 'cause me to know the way wherein I should walk; for I lift up my soul unto thee.'" pp. 95, 96.

His reflections in relation to the feelings of his friends, his biographer omits from motives of delicacy. He remarks, however, that "none of his writings exhibit more clearly the tenderness of his feelings, his extreme reluctance to be in any way the occasion of grief to his dearest friends, the warmth of his filial and fraternal attachments, and, on the whole, the loveliness of his disposition."

The third topic of his reflections, was his health.

"After stating that his mind had sometimes wavered in this respect, he says, 'my constitution, naturally slender, improves by exertion. And generally the greater my labours are, the better is my health. I am sensible that a life of inactivity would be far more dangerous than all the toils of a missionary. Many of the missionaries have possessed a constitution more feeble than mine, who have enjoyed uninterrupted health among the heathen. Others who had perfect health were unable to do any thing in a foreign climate.'" pp. 96, 97.

He speaks fourthly, of his qualifications for a missionary life.

"My acquirements are far below what every minister should possess; but what I do possess are of such a na-

ture as would perhaps be as favourable to a missionary life, as to any other. The employment of a missionary would better suit my disposition than any other. To spend my life in inculcating the first principles of our holy religion, in teaching children the way of life, in establishing schools, societies, religious meetings, and many such things, would be peculiarly pleasant and comforting. In this way I would willingly live and die. My own unpreparedness for this work calls loudly for humiliation; yet through Christ strengthening me I can do all things. I depend on his mercy to be faithful and persevering. God is my Refuge and my Hope. He will never leave me nor forsake me."

pp. 97, 98.

In Sept. 1817, he was ordained at Boston, to the work of a missionary. His feelings at this time are thus given, in a letter to his parents.

"Before the reception of this letter, you will learn the interesting events of last Wednesday. It was a day which I shall ever remember with peculiar pleasure, as the day of my public dedication to God and to the church. I was not sensible of the least reserve. I could subscribe with my hand to be *for ever* the Lord's, to be sent *any where*, to do *any thing*, to suffer *any affliction*, to endure *any hardship*, to live and die a missionary. I could lay my hand on my heart and say, 'Lord, send me to the ends of the earth; send me to the rough and uncivilized regions of Africa; send me to prison, to tortures, to death; if it be thy will and for the promotion of thy glory.' God has truly verified his promise, that his grace shall be equal to the day. And I have strong confidence that he will *never* leave me, *never* forsake me. Though my way be on the great deep, he who said to the troubled waves, 'peace, be still,' will be ever at my side. Though I linger in a prison or expire at the stake, I will fear no evil, 'for thou, Lord, art with me.'"—pp. 154, 155.

Immediately after, he engaged for a mission of six months, in the state of Vermont, under the direction of the Vermont Missionary Society. This mission was of

great service to him, and by divine grace was an eminently successful one. He was instrumental in strengthening some churches almost as good as dead, in planting others in a region of peculiar moral desolation, and in producing a great change in the places where he laboured. He then spent fifteen weeks in the same state, in forming juvenile societies for domestic missions, in which time he "visited twenty-two towns, assisted in organizing thirty-two societies, and obtained a subscription of not far from three thousand dollars." He was then, Nov. 1818, directed by the Prudential Committee of the American Board, to labour for a season in Vermont and New-York as an agent of the Board, to increase their funds. In this mission, which continued till July 22, 1819, he was very successful. More than six thousand dollars were collected and subscribed, and a new impulse given to the churches which he visited, particularly in the western section of New-York. He then employed himself in preparation for his departure on the mission to Palestine, to which he had been designated. We wish to preserve on our pages, the mutual covenant entered into between Mr. Parsons and his colleague in the mission. The first part of the prayer at the close, has been denied by Infinite Wisdom; we cannot but hope that in mercy to Israel the remainder may be so likewise.

"Salem, Nov. 6, 1818.—Set apart this day, agreeably to appointment, for the purpose of a more particular examination of our duty. After prayer and confession of our sins, the subject of a mutual and *private* dedication of ourselves to the work assigned us was introduced and considered. Many advantages, it was supposed, might be derived from a formal consecration to this mission. It may remind us more fre-

quently that the vows of the Lord are upon us; it may be of use in some seasons of trial, in some unexpected affliction to which this work must expose us. After mature reflection, and (we would hope) after imploring the direction of the Holy Spirit, we cheerfully agreed to subscribe our names to the following covenant.

"As Christians, as ministers, and as missionaries, we have been separately consecrated to God; we do now, in a united private capacity, not as an unmeaning ceremony, but with sincerity of heart, and with earnest prayer for divine assistance, give ourselves to each other. We enter into a holy *covenant*, by which we engage, with divine assistance, to keep ourselves from every employment which may impede our progress in the work, to which we are sacredly devoted. We are to live in love; to maintain the most perfect harmony of feeling, of design, and of operation; to unite our strength, our talents, and our influence, for the conversion of the heathen. We give ourselves to each other in all our *private* duties, engaging to make each other's interest our own at the throne of grace and to strive together for high attainments in piety, for entire devotedness to the cause of Christ, for pure affections, for an humble walk with God. For this purpose we will endeavour to subdue every unhallowed, every ambitious desire, remembering that he, who would be the greatest, must be the *least* of all. In all things we are to be *equal*.

"We give ourselves to each other in the *public* duties of our office, uniting our exertions and our counsels for the extension of the gospel of peace, endeavouring to be an example to the heathen, in every good work; and by a holy, humble, and amiable deportment, to win them to the truth, as it is in Jesus.

"We will *never* separate unless duty very evidently require it; and then it must be by mutual counsel, and with Christian attachment.

"We give ourselves to each other in all our *afflictions temptations*, and *persecutions*, having our hearts knit together as the heart of one man, and performing all the duties of Christians and friends.

"And while we take this covenant upon ourselves, it is with earnest pray-

er, that in life we may long be united, and in death not far divided.

"PLINY FISK,
"LEVI PARSONS."
pp. 190—192.

On the 3d of November, 1819, Messrs. Parsons and Fisk sailed for Smyrna, where they arrived on the 15th of January following, after touching at Malta, and enjoying a pleasant interview with Messrs. Wilson, Jowett, and Dr. Naudi. We quote his reflections in the Turkish grave yard at Smyrna.

"I have just returned from a visit to the spring, where it is said Homer wrote his poems. On the way I passed a large Turkish burying-ground, which embraced, I should say, ten acres of land. The cypress-trees were very numerous, and by their dark shade almost entirely concealed the light from the graves. The tomb-stones and common grave-stones, (of slabs of marble,) occupied almost every foot of land. The solemnity of the place produced impressions upon my mind which I can never forget. I said, "O what a congregation of the dead! Not a Christian in this vast multitude, not a servant of Jesus! All were deluded! When, at the sound of the trumpet, the dead shall rise, how awful will be this place! Not a soul welcoming the coming of Christ; not one joining the anthems of the redeemed; but all is confusion and despair! It is not Mahomet, but Jesus our Lord who cometh in the clouds of heaven with power and great glory.—pp. 279, 280.

In May, the missionaries went to Scio, for the purpose of pursuing the study of Italian and Modern Greek, and of preparing tracts with greater advantage; and they found a shelter for half a year in the college of Scio, whose melancholy fate in April 1822, has excited such universal sympathy. After they returned to Smyrna, it was concluded in December, that Mr. Parsons should go to Jerusalem, to distribute Bibles and tracts, and explore the ground, while Mr. Fisk remained at Smyrna to prepare tracts, superin-

tend the printing, &c. After a long and tedious voyage, he reached the city where Christ died, on the 18th of February, 1821. He had been very assiduous in his labours among the pilgrims, who accompanied him during his voyage, and continued at Jerusalem, labouring to diffuse some light in the darkness that prevails there, until May 9, when he sat out on his return to Smyrna, intending to spend the summer with Mr. Fisk in some of the Islands of the Archipelago, in preparing tracts for distribution. In the latter part of August, however, while on the island of Syra, he was seized with a distressing malady, which disabled him from all labour till the 15th of October. We give one extract from a letter which he wrote to his father, at the last mentioned date, because it shows how a missionary, and a dying man, regards the system of early instruction in the scriptures.

"During my sickness I have had occasion often to bless my parents for teaching me the scriptures. When a very little child, my parents required me to learn the twelfth chapter of Ecclesiastes, twelfth chapter of Romans, and the twelfth chapter of Hebrews. Almost every verse of these chapters has ever since remained in my mind. And twenty-five years after, when on a sick, and, in the opinion of all around, a dying bed, some of these passages gave me the greatest consolation.

"No person in this world, will fully value the instruction of very little children. Impressions then made are remembered, and beyond a doubt, lead many to repentance twenty, thirty, or fifty years after. Your exertions, my father, for sabbath schools give me great pleasure. How many children will bless you, years hence, when departing from the world to their final Judge!

"I wish you, my father, to remember me to all sabbath school teachers you may see in your missions. Greatly encourage them in their work. Their reward will be more precious than gold. The thanks of one dying pupil will be a compensation of more value than the world.—pp. 397, 398.

On the third of December, he reached Smyrna, and was greatly rejoiced to be again united with his brother Fisk. His health soon became again so much reduced, that the physician advised him to go to Alexandria in Egypt, as the only means of prolonging his life. He arrived there Jan. 16, but found no advantage from the change. An extract from his private journal will show his child-like feelings at this time.

"January 21.—Find my strength greatly reduced. Desire to be in readiness to meet my summons from the world; have but little expectation of recovering strength before I go hence to be here no more. My great desire is to honour God and religion, even to the moment of closing my eyes. As this earthly tabernacle is dissolving, I pray God to build me up into a new, vigorous, spiritual man; then can I sing, with a dying voice, 'O death where is thy sting?' I did desire to slumber till the resurrection on the holy hill Bethlehem, the birth-place of our Saviour. But I rejoice that the Lord has brought me to Egypt. As to the future, may I say, 'The will of the Lord be done.'"

p. 409.

Under date of Feb. 9, Mr. Fisk thus writes in his own journal.

"This evening I sat down by brother Parsons's bed, and he requested me to repeat the hymn, 'There is a land of pure delight.' I added one or two concerning death and some concerning heaven. He then said, I wish you would add one more, 'Show pity, Lord, O Lord forgive.' In the course of our conversation he said, 'If I were to live my missionary life over again, it seems to me I should wish to devote much more of it to reading the simple word of God, and, if any thing else, Scott's Notes. I regret very much that I have not spent more time in reading the word of God, and especially the history of Christ.'

"While I am writing, my brother is asleep. When sick he often talks in his sleep, and has now been saying, 'The goodness of God; growth in

grace; fulfilment of the promises; and so God is all in heaven and all on earth.' " pp. 414, 415.

At four o'clock the next morning, his spirit was recalled to the bar of the Saviour in whose service he had thus laid down his life.

We refer our readers to the volume itself, (of which a second edition is about being published,) for all that particularity of description which alone imparts interest to a narration. We offer a remark or two upon the whole. We regard the character of Mr. Parsons, as entitled, in a very eminent degree, to the epithet, a *scriptural* character. Its leading traits were consistency and efficiency. He was consistent in his views of doctrine, and in all his deportment; affording a living example that truth is the foundation of moral excellence. He gave things their proper place, and seems never to have found any practical difficulty in uniting the belief of dependence with a deep sense of accountability. He never for a moment attempted to throw off any of the responsibility which belonged to him, nor to take to himself any credit for success which was not his. He knew how to reconcile diligence with prayer, self-distrust with self-respect, duty and faith, a sense of the danger of falling away unto perdition, and a full belief in the sufficiency of the grace of God, and, in an eminent degree, zeal with prudence and discretion. He was distinguished for his efficiency. There was hardly an attempt of his made in vain. He uniformly brought something to pass. Indeed we should expect this, from the clearness of his views respecting doctrines and duties, from the tenderness of his conscience, and from the deep sense of *eternity* which always possessed his mind.

The removal of such a man from such a mission, is one of those mys-

teries of Providence, which we cannot fathom. Blessed be God, we can adore, and we can trust, where we cannot comprehend.

Occasional pieces of Poetry. By JOHN G. C. BRAINARD. New-York, 1825. 12mo. pp. 112.

WE have heard it given out on high authority as the only valuable *recipe* for making a sermon, "First find out what you want to say, and then say it." This is evidently a good rule for the preacher, and we see no sufficient reason why it should not be equally binding on the poet. For though we do not always require of a poem, as the mathematician did, that it shall *prove* something; we do nevertheless, in ordinary cases, expect it to *mean* something. In poetry as well as in preaching, the object is to say something, and the language is employed to say it. Thanks to the example of Cowper in the last age, and to the example and argumentation of some writers of our own day, the truth of this doctrine is coming to be very widely acknowledged. The opinion is beginning to be as general as it is reasonable, that poetry and prose should both alike be employed for the expression of thought; and that in the former species of composition the thought should be expressed as simply, and distinctly, and naturally, as in the latter. Other things being equal, that poem is the best in which the thoughts are most distinctly conceived, and most directly expressed.

If a man sits down with only a vague and general design of writing a piece of poetry, he sits down to a painful and most unprofitable undertaking. If he sits down to write on a particular subject—say a sonnet to the moon, or stanzas on a rose—without knowing what he is to write, he will not be likely to succeed much better. But if he sits down to give utterance to some well-de-

fined and glowing conception, something which he feels can be expressed in metre much better than in prose, he will find, we imagine, no great difficulty in producing poetry. In other words, the secret of making a poem is, "First find out what you want to say, and then say it."

Mr. Brainard's poems are, with few exceptions, strictly occasional. As he informs us in the preface, and as most of his readers would know without any such information, a very considerable portion of them were originally printed in the *Connecticut Mirror*. It is no part of our intention to praise them, for they have already received a large share of newspaper applause, and no doubt the reviews will now take up the strain and repeat it to at least the complete satisfaction of the author and all his friends. We wish only to say, that the reason why the best of these poems are worthy of praise, is that they were evidently written in conformity to the rule of which we have just spoken. Some subject of public interest, or some passing occurrence of the times, suggests to the author's mind something which he wishes to say in the columns of his journal,—something which can be set forth in verse more appropriately than in prose; and accordingly he says it in plain, straight-forward, unaffected English. The following poem affords a complete illustration of what we mean.

Two persons, an old lady and a girl, were killed, by lightning, in the Presbyterian Meeting House in Montville, on Sunday the 1st of June, 1823, while the congregation were singing. The following is not an exaggerated account of the particulars.

THE Sabbath morn came sweetly on,
The sunbeams mildly shone upon
Each rock, and tree, and flower;
And floating on the southern gale,
The clouds seem'd gloriously to sail
Along the Heavens, as if to hail
That calm and holy hour.

By winding path and alley green,
The lightsome and the young were seen
To join the gathering throng;
While with slow step and solemn look,

The elders of the village took
Their way, and as with age they shook,
Went reverently along.

They meet—the “sweet psalm-tune”
they raise;
They join their grateful hearts, and praise
The Maker they adore.
They met in holy joy; but they
Grieve now, who saw *His* wrath that
day,
And *sadly* went they all away,
And *better* than before.

There was one cloud, that overcast
The valley and the hill, nor past
Like other mists away:
It moved not round the circling sweep
Of the clear sky, but dark and deep,
Came down upon them sheer and steep,
Where they had met to pray.

One single flash! it rent the spire,
And pointed downward all its fire—
What could its power *withstay*?
There was an aged head; and there
Was beauty in its youth, and fair
Floated the young locks of her hair—
It call'd them both away!

The Sabbath eve went sweetly down;
Its parting sunbeams mildly shone
Upon each rock and flower;
And gently blew the southern gale,
—But on it was a voice of wail,
And eyes were wet, and cheeks were
pale,
In that sad evening hour.

pp. 59—61.

Here the thoughts are all distinctly
conceived and plainly expressed.
The author knew exactly what he
wanted to say, and he said it. The
following lines on the death of the
missionary Parsons have been much
admired, and are certainly in some
respects very beautiful. But in
reading them, we find an indistinct-
ness, and an appearance of effort,
which make us feel as if they were
written, not because the poet wished
to give utterance to certain concep-
tions clearly impressed on his own
mind, but rather because he felt that
the occasion was a good one, and
wished to make an “occasional
piece of poetry.”

GREEN as Machpelah's honour'd field,
Where Jacob and where Leah lie,
Where Sharon's shrubs their roses yield,

And Carmel's branches wave on high;
So honour'd, so adorn'd, so green,
Young martyr! shall thy grave be seen.

Oh! how unlike the bloody bed,
Where pride and passion seek to lie;
Where faith is not, where hope can shed
No tear of holy sympathy.
There withering thoughts shall drop
around,
In dampness on the lonely mound.

* * * * *

On Jordan's weeping willow trees
Another holy harp is hung:
It murmurs in as soft a breeze,
As e'er from Gilead's balm was flung,
When Judah's tears, in Babel's stream
Dropp'd, and when “Zion was their
theme.”

So may the harp of Gabriel sound
In the high heaven to welcome thee,
When, rising from the holy ground
Of Nazareth and Galilee,
The saints of God shall take their flight,
In rapture, to the realms of light.
pp. 28, 29.

The loss of the Albion was a
theme for almost every poet in the
land, from Dr. Percival down-
wards. But Mr. Brainard's two
stanzas are “of a higher mood;”
and would not be *very* far out of
place in the same rank with the
poem from which his motto is se-
lected.

ON A LATE LOSS.*

“He shall not float upon his watery bier
“Unwept.”

THE breath of air that stirs the harp's
soft string,
Floats on to join the whirlwind and the
storm;
The drops of dew exhaled from flowers
of spring,
Rise and assume the tempest's threat-
ening form;
The first mild beam of morning's glori-
ous sun,
Ere night, is sporting in the lightning's
flash;
And the smooth stream, that flows in quiet
on,
Moves but to aid the overwhelming
dash
That wave and wind can muster, when
the might
Of earth, and air, and sea, and sky
unite.

* The loss of Professor Fisher in the Albion.

So science whisper'd in thy charmed ear,
 And radiant learning beckon'd thee
 away.
 The breeze was music to thee, and the
 clear
 Beam of thy morning promised a bright
 day.
 And they have wreck'd thee!—but there
 is a shore
 Where storms are hush'd, where tem-
 pests never rage;
 Where angry skies and blackening seas,
 no more
 With gusty strength their roaring war-
 fare wage.
 By thee its peaceful margent shall be
 trod—
 Thy home is Heaven, and thy friend is
 God.

pp. 27, 28.

To this we must be allowed to
 add the following, which was occa-
 sioned by the death of Mr. Wood-
 ward, of whose life and character
 some account was given in our
 number for March.

"The spider's most attenuated thread,
 Is cord---is cable, to man's tender tie
 On earthly bliss; it breaks at every breeze."

ANOTHER! 'tis a sad word to the heart,
 That one by one has lost its hold on
 life,
 From all it loved or valued, forced to part
 In detail. Feeling dies not by the
 knife
 That cuts at once and kills—its tortured
 strife
 Is with distill'd affliction, drop by drop
 Oozing its bitterness. Our world is
 rife
 With grief and sorrow; all that we would
 prop,
 Or would be propp'd with, falls—when
 shall the ruin stop!

The sea has one, and Palestine has one,
 And Scotland has the last. The snood-
 ed maid
 Shall gaze in wonder on the stranger's
 stone,
 And wipe the dust off with her tartan
 plaid—
 And from the lonely tomb where thou
 art laid,
 Turn to some other monument—nor
 know
 Whose grave she passes, or whose name
 she read;
 Whose loved and honoured relics lie be-
 low;

Whose is immortal joy, and whose is mor-
 tal wo.

There is a world of bliss hereafter—else
 Why are the bad above, the good be-
 neath
 The green grass of the grave? The
 mower fells
 Flowers and briars alike. But man
 shall breathe
 (When he his desolating blade shall
 sheathe
 And rest him from his work) in a pure
 sky,
 Above the smoke of burning worlds;
 and Death
 On scorched pinions with the dead shall
 lie,
 When time, with all his years and centu-
 ries, has passed by.

pp. 74, 75.

If we had undertaken to write a
 critical analysis, or an elaborate de-
 monstration of Mr. Brainard's poet-
 ical abilities, we should feel our-
 selves compelled to be more me-
 thodical in our quotations, and more
 prolix and stately in our comments.
 But we have no such design. We
 only wish to point out to our readers
 so far as our limits will allow us,
 some things in his book which we
 like for ourselves.

The splendid "coat of many col-
 ours" which our woods put on in
 the autumn after having been
 touched by the frost, is said to be
 unknown in England; or at least
 not to be seen there as we see it.
 To this we suppose allusion is made
 in the lines on the "Indian sum-
 mer."

WHAT is there sadd'ning in the Au-
 tumn leaves?
 Have they that "green and yellow mel-
 ancholy"
 That the sweet poet spake of?—Had he
 seen
 Our variegated woods, when first the frost
 Turns into beauty all October's charms—
 When the dread fever quits us—when the
 storms
 Of the wild Equinox, with all its wet,
 Has left the land, as the first deluge left
 it,
 With a bright bow of many colours hung
 Upon the forest tops—he had not sigh'd

The moon stays longest for the Hunter
now :
The trees cast down their fruitage, and the
blithe
And busy squirrel hoards his winter
store :
While man enjoys the breeze that sweeps
along
The bright blue sky above him, and that
bends
Magnificently all the forest's pride,
Or whispers through the evergreens, and
asks,
"What is there sadd'ning in the Autumn
leaves?" pp. 105-6

The "Fall of Niagara" has been
admired by thousands who never
knew whence it came; and has
been quoted and requoted till it has
passed into a sort of standard speci-
men of the sublime. We are glad
that Mr. B. has laid claim to it as his
own. It is hardly equal indeed to
the "Chamouny" of Coleridge, but
it affords undeniable proof that our
author is a poet.

THE FALL OF NIAGARA..

Labitur et labetur.

THE thoughts are strange that crowd
into my brain,
While I look upward to thee. It would
seem
As if God pour'd thee from his "hollow
hand,"
And hung his bow upon thine awful front;
And spoke in that loud voice, which
seem'd to him
Who dwelt in Patmos for his Saviour's
sake,
"The sound of many waters;" and had
bade

Thy flood to chronicle the ages back,
And notch His cent'ries in the eternal
rocks.

Deep calleth unto deep. And what
are we,
That hear the question of that voice sub-
lime?
Oh! what are all the notes that ever
rung
From war's vain trumpet, by thy thun-
dering side!
Yea, what is all the riot man can make
In his short life, to thy unceasing roar!
And yet, bold babbler, what art thou to
HIM,
Who drown'd a world, and heap'd the
waters far
Above its loftiest mountains?—A light
wave,
That breaks, and whispers of its Maker's
might. pp. 5, 6.

Mr. B. will receive from the re-
viewers, a great abundance of good
advice about cultivating his poetic
genius, and making some important
contributions to the stock of our
national literature. We take our
leave of him, thanking him for hav-
ing kept clear of all that foolish af-
fectionation of pining melancholy, and
excoriated sensitiveness, and swag-
gering infidelity, which now-a-days
characterizes most who undertake
to write verses; and hoping that he
will mind his own business, and that
if he finds any thing to say, whether
in prose or verse, which he thinks
will be likely to *do good*, he will
say it, and let the national literature
take care of itself.

LITERARY AND PHILOSOPHICAL INTELLIGENCE.

PROPOSALS are in circulation for
publishing by subscription, "Disquisi-
tions upon several Fundamental Arti-
cles of Christian Theology; by Samuel
Austin, D. D." The subjects are, 1.
Respecting the end which God must
have had ultimately in view in creating
the world. 2. Of a Divine Moral
Government, and the manner of its
procedure. 3. Of the first Apostasy,

the death denounced, and which came
upon Adam in consequence, and the
manner in which it brings guilt and
death upon mankind. 4. Of the na-
ture, extent, and efficacy of the
Atonement, with incidental remarks to
illustrate its correlate doctrine, that of
justification by faith. 5. The scheme of
salvation presented in the Gospel, per-
fectly coincident with, and by a vast

augmentation of motive, establishing the authenticity of the law.

Messrs. John Kelly and John Farmer of Concord, N. H. are preparing for publication a work to be entitled "The New-England Biographical and Genealogical Dictionary," comprising such information as can be obtained of persons residing or having resided in either of the New-England states, who have had a public education, or have been distinguished as statesmen, lawyers, divines, physicians, or who have figured in the military, judicial, civil, or literary history of New-England.

The very valuable cabinet of minerals which has been, for some years, loaned to Yale College by Col. Gibbs of New-York, has within a few days been offered by that gentleman for sale. The refusal of it was, however, generously given to the College for the sum of \$20,000. This fact being communicated to the citizens of New-Haven, together with the fact that the disposable funds of the College were inadequate to the purchase of the cabinet, measures were promptly taken by them to meet the exigency; and the subscription is already so far filled up as to secure the object in view. This splendid collection, therefore, which is equalled by none in this country, and by few in the world, is likely to become the permanent property of the College.

The Trustees of Cumberland College in Tennessee have resolved to establish two new Professorships; one to be called the Lafayette, and the other, the Jackson Professorship. In order to give every individual "a share in the honour" of endowing these professorships, no one is *allowed* at present, to subscribe more than five dollars.

The Rectors and Visitors of the University of Virginia, have published the regulations by which the various concerns of the establishment are to be conducted. The substance of this document which we have not seen, we gather from the Philadelphia Freeman's Journal. The studies of the University are very numerous, and are to be pursued in a very miscellaneous manner, the students not being divided into classes, but attending the instructions of the several professors in rotation till the course of education is completed.

This mode is peculiar, and not the best adapted, we should think, either to lead the student to a thorough acquaintance with any one branch of knowledge, or, which is of more importance, to give him the energy of a well disciplined mind. The police of the University is well ordered. But the peculiarity most to be regretted, is, that no provision is made for the religious instruction of the students. On this subject we quote the editor of the paper mentioned above. "There is no worship—no observance of the Sabbath required—no religious character at the head, not even a chaplain appointed. This is a mistaken freedom which they have given the students. All incentives to piety seem removed—duties to God are not taught except as they fall in with the deductions of cold philosophy: the whole matter of religion is occluded. We could speak more strongly on this subject from facts in our possession, but it is enough now to express, as we believe we do, the common sentiment, that there is a sinful neglect of a primary object, in every seminary for learning. We grieve to think that the long life and experience of the illustrious Jefferson have not taught him, that the foundation of all that is estimable in education and in learning must be laid in a sound heart, without which it is unwarranted to expect a sound mind."

A Theological Seminary has very recently been organized by the Associate Reformed Synod of the South. The Rev. John Hemphill is chosen Professor of Didactic and Polemic Theology, and the Rev. John T. Pressly, Professor of Languages, Church History, and Biblical Criticism. Until the funds shall be sufficient for their support, each professor is to remain in his pastoral charge, and the students are to study with them separately and successively, till their course is completed.

By advices recently received from Peru, says the London Courier, it appears that the "Atlantic and Pacific Junction Company" have concluded a contract with the government of Guatemala, for cutting a navigable ship canal between the two oceans. The place chosen for this stupendous undertaking is the south side of the Lake Nicaragua, at the spot which Humboldt describes as the only practicable point for opening

the communication. The cut, we understand, will be from twelve to fourteen English miles in length, and will be navigable for ships of large burthen.

It is gratifying to perceive that a work of this kind, from which the commerce of the world must derive such important advantages, is likely to yield an ample recompence to the exertions of its spirited promoters. The government of Guatamala, aware of the great value of such a communication in a political, as well as a commercial point of view, have met the proposals of the Company in the most liberal manner, and granted them very extensive privileges. Amongst other advantages, we understand, they have obtained for a

term of forty years, the exclusive right of carrying on a steam navigation in the river San Juan, and on the lake Nicaragua. Besides the immense profits of the trade on this line, the Company are to have two-thirds of all tolls, paid by vessels passing from one ocean to the other by the New Canal. Government retains for itself the remaining third, out of which it undertakes to form a fund for repaying the capital laid out in this work.

An eminent engineer is about to proceed forthwith to Guatamala for the purpose of making the necessary surveys; and other measures are in active preparation for carrying the plan into immediate effect.

LIST OF NEW PUBLICATIONS.

RELIGIOUS.

The Discriminating Preacher: a Sermon, preached in the North Church, in the city of Hartford, Dec. 1, 1824, at the Ordination and Installation of the Rev. Carlos Wilcox, as Pastor of said Church. By Gardiner Spring, Pastor of the Brick Presbyterian Church in the city of New-York. Hartford.

A Sermon on the Death of the Rev. Abel Flint, D. D. who died at Hartford, March 7th, 1825, in the sixtieth year of his age; preached at his Funeral. By Thomas Robbins, Minister of the Gospel in East-Windsor. Hartford.

The Song of Ascent: a Sermon, preached on the third of April, 1825; being the fourteenth Anniversary of the Dedication of the second Presbyterian Church in Charleston, S. C. By T. Charlton Henry, D. D. Pastor of said Church. Published by request of the Corporation.

The Duties of an American Citizen. Two Discourses, delivered in the first Baptist Meeting-house in Boston, on Thursday, April 7, 1825, the Day of Public Fast. By Francis Wayland, jun. Pastor of the First Baptist Church in Boston. Published by request of the Society, pp 52, 8vo. Boston.

The Social and Civil Influence of the Christian Ministry. A Sermon preached at the 6th Anniversary of the Aux-
VOL. VII. No. 6.

iliary Education Society of the Young Men of Boston, Feb. 6, 1825. By Leonard Bacon. pp. 30.

The Church Perfect and Entire; a Sermon, by Rev. Francis H. Cuming, Rector of St. Luke's Church, Rochester, N. Y.

Christian Communion; a Sermon by Justin Edwards, Pastor of the South Church, Andover. Third Edition, enlarged. M. Newman.

Elements of Interpretation, translated from the Latin of J. A. Ernesti, and accompanied by Notes, with an Appendix, containing Extracts from Morus, Beck, and Keil. By Moses Stuart, Associate Professor of Sacred Literature in the Theological Seminary at Andover. Second Edition.

The New Testament of our Lord and Saviour Jesus Christ; in which the Text of the Common Version is divided into Paragraphs; the Punctuation in many cases altered, and some words, not in the original, expunged. 12mo. pp. 297. Boston.

Extracts from the Minutes of the Synod and Ministerium of the Evangelical Lutheran Church in the State of New-York and adjacent parts; convened at Brunswick, New-York, October 1824. 8vo. pp. 40. New-York.

Dialogues on Atonement. Price 25 cents. Philadelphia.

The Doctrine of Atonement explain-
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ed, in a Sermon delivered at the New-Jerusalem Temple, in Cincinnati, on the Evening of the 20th December, 1824. By Nathaniel Holley, A. M. a Minister of the New Jerusalem Church. 8vo. pp. 22. Cincinnati, Ohio.

Hymns for Children, selected and altered. By the Author of 'Conversations on Common Things.' 24mo. pp. 143. Price 25 cents. Boston. Munroe & Francis.

A Vindication of the Doctrine contained in a sermon, entitled the Universality of the Atonement, with its Undeniable Consequences, simply and plainly stated, in a Consistent Manner, agreeably to Scripture and Reason. By Joshua Randell. 12mo. pp. 32. Haverhill.

Seven Letters to Elias Hicks, on the Tendency of his Doctrines and Opinions; with an Introductory Address to the Society of Friends, by a Demi-Quaker. Philadelphia.

Four Sermons on the Doctrine of the Atonement. By Nathan S. S. Beman, Pastor of the Presbyterian Church in Troy. 1 Vol. 12mo. Troy, N. Y. W. S. Parker.

Sermons by Thomas Withersald, delivered in the Friends' Meeting House, Washington, March 20th and 27th, 1825, taken in Short Hand, by M. T. C. Gould. 8vo. Price 25 cents.

Views in Theology. No. III. President Edwards's Doctrine of Original Sin, the Doctrine of Physical Depravity. 12mo. pp. 104. New-York. F. & R. Lockwood.

An Essay on the Christian Name, Character, and Liberty. By Simon Clough, Minister of the New Testament, New-York.

A Discourse on Christian Liberty, delivered before the First Congregational Society in Scituate, on the Lord's Day, March 6, 1825. By Samuel Deane, Pastor of the Second Church in Scituate. Published at the desire of the hearers. Cambridge. Hilliard & Metcalf.

An Historical Discourse, delivered at West Springfield, December 2, 1824, the day of the Annual Thanksgiving. By William B. Sprague, Pastor of the First Church in West Springfield, 8vo. pp. 91. Hartford, Conn.

A Review of the Rev. Mr. Coleman's Sermon, delivered at the Opening of the Independent Congregational

Church in Barton Square, Salem. 8vo. pp. 36. Boston.

MISCELLANEOUS.

Memoirs of the Rev. Zebulon Ely, A. M. of Lebanon, Conn.; compiled from his own writings. By Ezra Stiles Ely, D. D. Pastor of the third Presbyterian Church in Philadelphia.

A Dissertation on the Nature, Obligations, and Form of a Civil Oath: in which a careful inquiry is made into the proper Manner of taking a judicial oath; whether by lifting up the right hand, or by touching and kissing the Holy Evangelists. By William Craig Brownlee, D. D. Minister of the Gospel at Basking Ridge, and Author of the Inquiry into the Religious Tenets of the Society of Friends, &c. pp. 44. 8vo. New-York.

An Interpretation of the Rev. Ezra Stiles Ely's Dream, or a few Cursory Remarks upon his Retrospective Theology, or the Opinions of the World of Spirits; published for the Benefit of Dreamers. Philadelphia.

A Critical History of the Projects formed within the last three hundred years for the Union of the Christian Communions.

History of Massachusetts, from July 1775, when General Washington took Command of the American Army at Cambridge, to the year 1782, (inclusive,) when the Federal Government was established under the present Constitution. By Alden Bradford. 8vo. Boston. Wells & Lilly.

History, Manners, and Customs of the North American Indians, with a Plan for their Melioration. By James Buchanan, Esq. His Majesty's Consul for the State of New-York. 2 vols. 12mo.

Speech delivered before the Overseers of Harvard College, February 3, 1825, in behalf of the Resident Instructors of the College. With an Introduction. By Andrews Norton. 8vo. pp. 60. Boston. Cummings, Hilliard, & Co.

An Address to the Utica Lyceum, delivered February 17, 1825. By A. B. Johnson, Prefatory to his Course of Lectures on the Philosophy of Human Knowledge. 8vo. pp. 16. Utica, N. Y.

The Refugee; A Romance. By Captain Matthew Murgatroyd, of the Ninth Continentals in the Revolutionary War. 2 Vols. 12mo. New York.

RELIGIOUS INTELLIGENCE.

AMERICAN BIBLE SOCIETY.—The ninth anniversary of this Society was celebrated in New-York on the 12th of May. From an account of the proceedings on that occasion published in the N. Y. Daily Advertiser, we make the following abstract.

On the preceding day, the Managers held an adjourned meeting of the Board for the purpose of receiving Delegates from Auxiliary Societies, and hearing from them the situation and circumstances of the institutions which they severally represented. A large number of delegates, from various parts of the Union were present, and the Meeting was rendered peculiarly interesting by the statements which were made of the feelings and exertions of many of the Societies, and the deep and increasing interest in the great cause which they, in connexion with the Parent Society, are endeavouring to promote.

On Thursday, the Managers, Officers, and Directors of the Society, with the representatives of Auxiliary Societies, and those who were expected to take part in the exercises of the day, met at 9 o'clock in the morning at the Society's House in Nassau-street, where Col. Richard Varick, one of the Vice-Presidents of the Society took the chair, and the meeting was opened by reading the 42d chapter of Isaiah.

At a quarter before 10, the Managers &c. moved in procession to the City Hotel in Broadway, where his Excellency De Witt Clinton, Governor of the State, and one of the Vice-Presidents of the Society, took the chair, assisted by Col. Varick, the Hon. Smith Thompson, of the Supreme Court of the U. S. John Bolton, Esq. and Col. R. Troup; and the meeting was opened precisely at 10 o'clock. The 103d Psalm was read by the Rev. Dr. Porter, of Catskill; when the acting Vice-President addressed the meeting in a short, but interesting speech, in which he paid an eloquent tribute to the memory and character of the late Gen. Clarkson, in all the public and private relations of life which he had sustained, and particularly as the presiding officer of the Board of Managers and the acting Vice-President of the Society. The effect of

the address upon the audience was solemn and impressive, and corresponded with the general feeling at the loss of that most amiable and estimable man.

After the reading of letters apologizing for necessary absence from the meeting, from John Quincy Adams, President of the United States, and other Vice-Presidents of the Society;—

William W. Woolsey, Esq. Treasurer of the Society, read his annual report of the state of the Society's property and funds, and of the receipts and expenditures for the past year. By this report it appears, that the income of the Society for the present year exceeds that of the preceding \$4,589—Included in this is a munificent legacy of \$2000, left the Society by Matthew Van Benschoten, Esq. of Fishkill, N. Y. which has been paid into the treasury.

The report of the Managers for the 9th year was then read by the Rev. Dr. M'Auley, one of the Secretaries of the Society for Domestic Correspondence, by whom it was prepared.—We regret that we have not room for a more particular account of the contents of this able and interesting document. A few things only can be mentioned, and those in a slight and superficial manner. The report states, that uninterrupted harmony has attended the labours and proceedings of the Managers—that its affairs are prosperous,—but notwithstanding the excess of receipts into the treasury, the income is still greatly inadequate to the wants of the country. There have been printed at the Depository during the year, 48,550 Bibles and Testaments, including 2000 Spanish Bibles;—making a total in the nine years of the Society's existence, of 451,902 Bibles and Testaments, and parts of the latter, printed, or otherwise obtained by the Society. Stereotype plates for a Pocket Bible are casting, and are expected to be completed by the ensuing autumn. There have been issued from the Depository in the course of the year, 63,851 Bibles and Testaments, and the Gospels in the Mohawk language; making a total since the establishment of the Society of 372,913 Bibles and Testaments, and parts of the

latter, exclusive of the number issued by the Kentucky Bible Society. The Managers have been recently engaged in contributing to the supply of penitentiaries and prisons with the Scriptures; and the troops stationed at remote posts of the United States; the army and navy both being now furnished with Bibles from the same source. The Managers have granted \$500 to assist in the translation and publication of the Scriptures in some of the languages of the native tribes of Peru; one of which tribes contains a million of people. Gratuitous donations of the Scriptures for distribution, principally in the new States and Territories of the Union, have been made during the year, to the value of \$10,447—Still, the wants in many places are great and pressing, and the requests for supplies are constant and importunate. The number of new Auxiliaries, recognised during the year, has been 45—making in the whole 452. Many of the Auxiliaries have been actively and zealously engaged during the year, in promoting the objects of the Parent Institution, and in supplying the destitute in their several districts with the Holy Scriptures. Among them, the Society in the county of Monroe, in the State of New-York, deserves particular notice. By an unexampled effort of zeal and activity in the members of that Society, measures have been adopted, and in a great degree carried into effect, by which every family in the county will, in a short time, be supplied with at least one copy of the Bible.

After reading the report, the following resolutions were unanimously passed:

On motion of the Rev. Dr. Gunn, of the Dutch Church in this city, seconded by George Griffin, Esq.

1. *Resolved*, That the Report of the managers, parts of which have been now read, be approved and adopted, and that it be printed under their direction.

On motion of Hon. Samuel M. Hopkins, of Albany, seconded by the Rev. B. Mortimer, of the Moravian Church in this city,

2. *Resolved*, That the thanks of the Society be given to the managers, for their services during the past year.

On motion of President Carnahan, of Princeton College, seconded by Isaac C. Bates, Esq. of Northampton, Mass.

3. *Resolved*, That the thanks of the

Society be given to the Presidents and Vice-Presidents for the continuance of their patronage and support.

On motion of the Rev. Mr. McIlvaine, Episcopal Chaplain to the U. S. Military Academy at West Point, seconded by Geo. Suckley Esq.

4. *Resolved*, That this Society return their thanks to the Secretaries and Treasurer, for their many and faithful services, gratuitously rendered.

This resolution was replied to on the part of the Secretaries and Treasurer, by the Rev. W. Somers, one of the Secretaries.

On motion of Col. R. Varick, seconded by the Hon. James Kent, late Chancellor of the state of New-York,

5. *Resolved*, That while this Society with humble submission to the will of God Almighty, regret the death of their Vice-President, General Matthew Clarkson, they will cherish the most affectionate remembrance of his ardent piety, his essential services, and his firm attachment to the great cause of the Bible Society.

On motion of the Rev. Mr. Davis, of Augusta, Georgia, seconded by John Griscom, L.L. D. of the Society of Friends,

6. *Resolved*, That the thanks of the Society be given to the Auxiliaries, for their zeal, activity, efficiency, and co-operation.

On motion of Theodore Dwight, Esq. seconded by Isaac Carow, Esq.

7. *Resolved*, That this Society rejoice in the success of kindred institutions throughout the world, in which so many multitudes are engaged to promote translations of the Holy Scriptures, and their wider circulation; and that they will prosecute their labours, relying on the Divine Blessing, with a constant regard to the Glory of God, and the highest interests of their fellow-men.

We have neither room nor time for many remarks on this interesting subject. The day was fine, and the assembly the most numerous that has ever before convened on this anniversary, and of the most respectable character. Of the various addresses, it will not be proper for us to make particular remarks, as the Society requested copies of them for publication. We therefore will only say, that on no former similar occasion do we think the cause of Bible Societies has been more

feelingly or powerfully pleaded, nor finer specimens of exalted eloquence displayed. Among other topics, the death of the late acting Vice-President, was repeatedly and feelingly noticed.

Upon moving the 7th resolution, the Rev. Dr. Milnor introduced to the Society, the Rev. Eustace Carey, a member of the Baptist Missionary family, at Serampore, in the East Indies, who made a most impressive and feeling address to the meeting; and at its close, the Rev. Dr. Woodhull introduced the Rev. Mr. Ellis, a missionary from a Society in London to the South Sea Islands, from whom the Society received with much satisfaction a highly interesting statement of facts that had fallen under his own observation, during his residence at those islands.

The present anniversary furnished the most satisfactory evidence, that the Society is increasing in strength, extending its operations, enlarging its usefulness, and becoming more and more the object of attention, of respect, and of confidence with the public in all parts of the Union, and that it is considered to be in reality, what it professes to be, a truly national institution. As such, we have no doubt, it will continue to be cherished by the friends of Christianity with warmer feelings, and more liberal patronage. That it merits such patronage we most sincerely and firmly believe. If any good man doubts it, let him take the pains to examine into the wants of our destitute fellow-countrymen in the new states and territories, let him listen to their importunate claims for the scriptures, and his hesitation will vanish, and a conviction of the importance of the labours of the Society for the best and highest interests of mankind, will force itself irresistibly upon his mind and his conscience.

AMERICAN TRACT SOCIETY.—A meeting of Delegates from Tract Societies in different parts of the United States was held in New-York, on Tuesday, the 10th of May. Letters from the American Tract Society, and the Evangelical Tract Society, at Boston, stated, that as those Societies did not meet till after the convention of delegates, no delegates were sent. On Wednesday the convention met according to adjournment, and proceeded to the City Hotel, when, after prayer by the Rev.

Archibald Maclay, of the Baptist Church and an address by S. V. S. Wilder, Esq. President of the Society, the following constitution was unanimously adopted.

Article 1.—This Society shall be denominated the American tract Society; the object of which shall be to diffuse a knowledge of our Lord Jesus Christ as the Redeemer of sinners, and to promote the interests of vital godliness and sound morality, by the circulation of Religious Tracts, calculated to receive the approbation of all Evangelical Christians.

Article 2.—Each subscriber of two dollars annually, shall be a Member; and each subscriber of twenty dollars at one time, shall be a Member for Life. Each subscriber of five dollars annually shall be a Director; and each subscriber of fifty dollars at one time, or who shall, by one additional payment, increase his original subscription to fifty dollars, shall be a Director for Life.

Article 3.—Members of the Society shall be entitled to Tracts annually, to the value of one dollar, and Directors to the value of two dollars; or, if preferred, they may receive Tracts at any one time, to the value of half the sum given.

Article 4.—The Society shall meet annually on Wednesday immediately preceding the second Thursday in May, when the proceedings of the foregoing year shall be reported, and a Board, consisting of a President, Vice-Presidents, a Corresponding Secretary, a Recording Secretary, a Treasurer, and thirty-six Directors, shall be chosen.

Article 5.—The Board of Directors shall annually elect, by ballot, a Publishing, a Distributing, and a Finance Committee, each consisting of not less than three nor more than six members; the members of which three Committees shall constitute an Executive Committee to conduct the business of the Society, and shall be, ex officio, members of the Board. The Board shall have power to enact the Societies' By-Laws, and to appoint Honorary Vice-Presidents, Directors, or Members. Twelve shall constitute a quorum.

Article 6.—To promote in the highest degree the objects of this Society, its Officers and Directors shall be elected from different denominations of Christians; the Publishing Committee shall contain no two members from the

same denomination ; and no Tract shall be published to which any member of that Committee shall object.

Article 7.—Any Tract Society contributing one-fourth part or more of its annual receipts to the Treasury of this Society, shall be considered an Auxiliary, and be entitled to purchase Tracts at the most reduced prices. And any Agent or Treasurer of such Auxiliary annually transmitting five dollars to the Treasury of this Society, shall be entitled to vote at all meetings of the Board of Directors ; and the officers of any Auxiliary, annually contributing ten dollars, shall be entitled to the same privilege.

Article 8.—The Executive Committee, subject to instructions from the Board of Directors, may admit any Tract Society to the privileges of an Auxiliary, with such relaxation of the terms above prescribed as they shall approve ; and may confer such privileges as they think proper on any important kindred Institution circulating this Society's Tracts.

Article 9.—All Benevolent Societies and Institutions, and individuals, purchasing for gratuitous distribution, or to sell again, shall receive Tracts at reduced prices.

Article 10.—That the benefits of the Society may be enjoyed no less in distant places, than near the seat of its operations, the prices of its Tracts shall be, as far as practicable, the same in all parts of the United States.

Article 11.—All meetings of the Society, the Board of Directors, and the Executive Committee, shall be opened by prayer.

Article 12.—The President, or in his absence, the Vice President or other Officer first on the list in the city of New-York, at the request of five Directors, may call special meetings of the Board of Directors, causing three days notice of such meetings to be given ; and any two members of the Executive Committee may call special meetings of that body. The Board of Directors shall have power to call special meetings of the Society.

Article 13.—This Constitution shall not be altered, except at an annual meeting, and by a vote of two-thirds the members present.

After various resolutions and addresses, the Society proceeded to lay the corner-stone of the edifice to be erected for the use of the Society. This

act was performed by the President, who addressed the numerous spectators as follows :

" Whilst we thus place the corner-stone which will serve to uphold this edifice, angels, we may believe, contemplate with joy and admiration our labours of love. Generations, yet unborn, will elevate songs of praise to the great I AM, for the blessings which the enterprise of this hour may be instrumental in procuring for perishing millions. And if, through the bounty of Divine grace, in a crucified Redeemer, we ourselves shall be admitted to the happy mansions of endless rest, the period will arrive, when we may unite in their song over the multitudes that are redeemed through these humble exertions."

UNITED FOREIGN MISSIONARY SOCIETY.—The eighth anniversary of this Society was celebrated on the evening of the 11th of May.

From the Treasurer's report, it appears that the receipts of the Society, during the past year have been \$20,975.45, and the expenditure, including a balance of \$7,953.19 due the treasurer at the date of the last report, \$21,233.07, leaving a balance still due the treasurer of \$257.62.

Of the receipts, \$4,086 were collected by agents ; \$3,375 were contributed by auxiliary societies ; \$3,124 were donations of individuals ; \$2,600 were paid by the U. S. government to aid in buildings and schools ; \$1,779 were given to constitute ministers members for life ; \$1,481 were congregational collections ; and \$1,484 were collected at the Monthly Concert of Prayer.

The following are the sums expended in support of the different missions :

Great Osage Mission,	- - -	\$2,983
Cataraugus	do. - - -	2,522
Mackinaw	do. - - -	2,030
Union	do. - - -	1,056
Seneca	do. - - -	714
Tuscarora	do. - - -	452
Fort Gratiot,	do. - - -	361
Haytien	do. - - -	341

The Society has two hundred and forty-five Auxiliaries, fifty-six having been added during the past year.

UNITED DOMESTIC MISSIONARY SOCIETY.—From the report of the Treasurer of this Society, it appears, that the receipts during the past year, have

been \$11,262.40; of which sum \$3,482.85 were for annual dues and to constitute directors and members for life, \$2,195.81 were donations, \$3,485.89 from auxiliary societies and missionaries, and \$2,097.85 were collections in churches, at prayer-meetings, and sundry other places. The Society has employed, during the past year, one hundred and twenty-one missionaries.

Among the late celebrations in the city of New-York, one of the most interesting was that of the Sunday School Union. On Tuesday, at 3 o'clock P. M. says the N. Y. Observer, the children of the schools belonging to the Sunday School Union, amounting to *between four and five thousand*, assembled in the Park, arranged in companies, each company under its respective banner, which bore the number of the school and an appropriate motto. They then walked in procession, accompanied by the Superintendents and Teachers, and preceded by the President of the Society, and the other officers and members, to Castle-Garden. The society took their seats on an elevated platform in and around the orchestra. The girls were seated upon the lower benches of the gallery, and the boys stood in groups in the area below. The concourse of ladies and gentlemen, assembled to witness the spectacle, seemed nearly to fill this vast amphitheatre, capable of holding conveniently 15 or 20,000 people. After prayer by the Rev. Mr. Cox, a hymn was read by Mr. Sage, which was sung by ten thousand united voices. The Rev. Mr. Cone then made an appropriate address, and another hymn was sung, when the lowering aspect of the weather induced the President to dismiss the assembly.

The first annual meeting of *The Connecticut Sunday School Union*, was holden in Hartford, on Thursday evening the fifth of May inst. Ministers and Delegates from Auxiliaries, and a very respectable audience of Ladies and Gentlemen were present. The Rev. Joel Hawes, one of the Vice Presidents of the Society opened the Meeting with prayer. Addresses were made by the Rev. Mr. Hewit of Fairfield, and by

Rev. Dr. Beecher of Litchfield. The officers for the year ensuing, are, the Rev. Nathaniel W. Taylor, D. D. President; Mr. Timothy Dwight, Rev. Samuel Merwin, Rev. Joel Hawes, Rev. Lyman Beecher, D.D. Vice Presidents; Mr. T. D. Williams, New-Haven, Secretary, Mr. Amos Townsend, jr. of do. Treasurer, and gentlemen in various parts of the state, Managers. This Union which was but recently formed, now embraces between thirty and forty Auxiliaries, and will soon, it is hoped, include every village in the state.

FOREIGN MISSION SCHOOL.—An agent of one of our missionary societies, speaks of this school as follows. "If there is a parallel in the records of the church, it seems to be in Acts ii.—For in America also, there are "devout men out of almost every nation under heaven,"—Owhyheans and Chinese, and the Narragansett, and the dwellers in Tuscarora, and in Oneida, and Caughnewagah, in Iroquois and Russia, Malay, and India, in the Marquesas, and in the parts of the South Sea about New Zealand, and strangers from Europe, Jews and Portuguese, Greeks and Indians—"We do hear them speak in our tongue the wonderful works of God."

And will not these go every where preaching the gospel? Will they not diffuse the language, the literature, the liberty, the religion of America? And will not these things build up a free, industrious, moral community, wherever they go? Come then, ye admirers of whatever is American, act in consistency with this admiration—aid the feeble-handed, in sending these blessings where they are not."

DONATIONS TO RELIGIOUS AND CHARITABLE INSTITUTIONS.

In the month of April.

To the United Domestic Missionary Society, \$1156.96. To the American Education Society, \$367.10. To the American Bible Society, \$8,783.85. To the American Board, \$5,022.39. To the United Foreign Missionary Society, \$3,794.33. To the Trustees of the General Assembly of the Presbyterian Church for the Theological Seminary at Princeton, \$3,826.45.

ORDINATIONS AND INSTALLATIONS.

APRIL 3.—The Rev. DANIEL L. B. GOODWIN, and the Rev. THOMAS S. W. MOTT, admitted to the order of Deacons, at Boston, by the Rt. Rev. Bishop Griswold.

April 13.—The Rev. JOHN D. HART as Pastor of the Baptist Church in Southwick, Mass. Sermons by the Rev. Mr. Barrett of West-Springfield, and the Rev. Asahel Morse of Suffield.

April 13.—The Rev. DAVID M'KINNEY at the borough of Erie. Sermon by the Rev. Timothy Alden.

April 14.—The Rev. GILES DOOLITTLE, over the societies of Northeast and Ripley, N. Y. Sermon by the Rev. Johnston Eaton.

April 20.—The Rev. NATHAN HARNED over the four congregations of the county of Warren, N. Y. Sermon by the Rev. Samuel Tait.

April 20.—The Rev. ROSWELL HAWKES, as colleague pastor of the church in Cummington. Sermon by the Rev. President Humphrey.

April 27.—The Rev. JOHN MITCHELMORE, by the Presbytery of New-Brunswick, to the work of the ministry. Sermon by the Rev. Dr. Boggs.

April 27.—The Rev. ——— PORTER over the Congregational Church in Somersworth, N. H. Sermon by the Rev. Mr. Webster.

April 28.—The Rev. MARTIN CHENEY, at Olneyville, R. I. as an evangelist.

—— The HENRY BOYNTON over the Congregational Churches of Sharksborough and Bristol. Sermon by the Rev. J. Hopkins.

—— The Rev. JOHN BLATCHFORD over the United Presbyterian and Congregational Churches of Stillwater, N. Y. The Rev. WILLIAM JAMES, of Albany was ordained at the same time.

—— Rev. C. C. P. CROSBY over the Baptist Church in West Boylston. Sermon by the Rev. Daniel Sharp, of Boston.

ANSWERS TO CORRESPONDENTS.

M. should have been informed sometime since, that we declined publishing his communication chiefly because the subject had undergone an extensive discussion in the newspapers.

OCCIDENS will appear in our next number.

B. V. A. will probably appear, but is reserved for further consideration.

C. S. is informed that anonymous reviews are not admissible.

The author of a certain very long communication had better, perhaps, make a book of it, and publish it by subscription. Considering the abstruseness of the subject and the extent of the discussion, we think our readers might prefer purchasing it in boards to having it stitched in a miscellany. We are by no means averse to thorough discussion; but it requires a subject of no common interest, and no ordinary ability in the treatment of it, to tempt a reader through *twenty or thirty* pages of a magazine.

Several other communications, not noticed in the above list, will be attended to hereafter.

Several communications addressed to the C. S. have not been taken from the post-office. They come closely sealed up in strong wrapping paper, and marked so many *sheets*, paid. They are not delivered to us however, without being 'weighed in the balances,' the thick wrapper with the rest, and marked with an additional postage in some instances of between one and two dollars. It is a charitable supposition that the authors of these papers are ignorant that the law puts a difference between printed sheets and manuscripts.

We acknowledge the receipt of an assortment of books "for children and young persons" lately published by Messrs. Whipple & Lawrence, of Salem. We cheerfully quote the opinion of several intelligent and pious *mothers*, who have read them, that they are well calculated to interest and profit those for whom they are designed.